



A
PLAIN and PRACTICAL
EXPOSITION
OF THE
CATECHISM
OF THE
Church of *England*.

By THOMAS BISHOP, D.D.

*Minister of St. Mary at Tower Parish in
Ipswich, in the County of Suffolk.*

Jam vero, si usitata, & parvulis congruentia sæpe repetere fasti-
dimus, congruamus eis per fraternum, paternum, maternum-
que amorem; & copulatis cordi eorum, etiam nobis nova
videbuntur; tantum enim valet animi compatiens affectus,
ut cum illi afficiuntur nobis loquentibus, & nos illis discenti-
bus, habitemus in invicem: atque ita, & illi, quæ audiunt
quasi loquantur in nobis, & nos in illis dicamus quodammodo
quæ docemus.

AUGUST. de *Catechiz. Rudibus.*

L O N D O N :

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1736

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Minister of St. Mary at Tower Parish in
Spoken in the County of Suffolk.

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MDCCLXXVI



TO THE

Right Reverend Father in God,

R O B E R T,

Lord Bishop of *Norwich*.

MY LORD,



HEN I had determined
to make this Exposition
of the Church Catechism
publick, I was very desirous it should

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be presented to the World under Your Protection; that I might testify my sincere Respect to Your Lordship as my Diocesan, and make a grateful Acknowledgment of Your Affection for Your Clergy, and Your readiness to assist and encourage them in their Endeavours to promote the Interest of Virtue and Religion.

I HAVE always entertained an high Opinion of the usefulness and advantage of Catechetical Instructions, delivered in a plain and familiar Method, as laying the firm Foundation of an upright and pious Behaviour in all Parts of human Life, and the different relations in which Men stand towards God, and each other: and humbly hope, I shall
not

DEDICATION. v

not be censur'd for Presumption in attempting to write upon a Subject that hath already employed the Pens of so many Authors of Learning and Judgment, as well as the greatest Dignity in the Church. As they who lately appeared did not think themselves precluded by the Labours of several of their Predecessors; I persuade my self, that it will not be thought entirely impertinent in me to follow them in the same Paths. So long as the Principles of *Libertinism* and *Infidelity* prevail, and are openly avowed and propagated, it will be necessary for the *Stewards of the Mysteries of God*, to explain and enforce *the Truth as it is in Jesus*. I have often reflected with Concern, that my Purposes
of

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of instilling these most important Doctrines of Christianity into the Minds of Young Persons under my Care, by Word of Mouth, were in a great measure frustrated by the neglect of Attendance in *them*; and now wish that They who were ashamed to be thought to want Information in these Points, and withdrew themselves, will be induced to read, and consider them in their Closets; that they may have an Influence upon their whole Conversation, to the Glory of God, and their own Peace and Happiness both in the present Life, and the World to come.

THAT Your Lordship may enjoy a long and uninterrupted Series
of

D E D I C A T I O N. vii

of Health and Prosperity, and adorn
the eminent Station wherein the
Divine Providence hath placed You,
shall be the constant Prayer of,

My LORD,

Your LORDSHIP'S

Most Dutiful Son,

and Most Obedient

Humble Servant,

*April 3.
1736.*

Thomas Bishop.

DEDICATION. vii

of Health and Prosperity and adorn
the eminent Seat wherein the
Divine Providence has placed You
shall be the constant Prayer of



My LORD,

Your Lordship's

Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient

and Most Obedient



A
Plain and Practical
EXPOSITION
OF THE
CATECHISM
OF THE
Church of *England*.

A **Catechism**, that is to say, An *Instruction* to be learned of every Person, before he be brought to be Confirmed by the Bishop.

QUESTION.



WHAT is the *Church Catechism*?

ANSWER. An Instruction in the Principles of the Christian Religion, or a short Summary of our Faith and Duty. The Word *Catechism* is taken from the *Greek Tongue*; and signifies, a *sounding in the Ears*, or *teaching by word of*
B Mouth,

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Mouth, the Principles of any Art or Science in general ; but hath been especially appropriated by Ecclesiastical Writers, to the informing Persons in the Fundamental Articles of the Christian Faith.

Qu. Was this Method of Teaching practised in the Primitive Church ?

Ans. Yes ; it seems to have been begun in the Time of the Apostles. St. LUKE gives it as a reason of his writing his Gospel to THEOPHILUS, *that he might know the certainty of those things wherein he had been instructed, or Catechised, as the Original imports.* It is related of APOLLOS, that he was *instructed, or Catechised, in the Way of the Lord, Acts xviii.* St. PAUL enjoins the Galatians, that *He that was taught in the Word, that is, the Catechumen, should communicate unto him that taught, or catechised, in all good things, Gal. vi. 6.* and he blames the Hebrews, *that they had need to be taught again the first principles of the oracles of God, Heb. v. 12.* The most antient Church Historians inform us, that all Kingdoms, for forty Years after our blessed Saviour's Passion, had the Doctrine of the Gospel communicated to them by this Method of Catechising ; and it was continued down to succeeding Ages : and in many Churches, a particular Person was appointed to perform this Office, by the name of *Catechist* ; and in that of *Alexandria*, some of the most eminent Fathers were chosen to discharge it ; and the Bishop him-
self



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self undertook it upon extraordinary Occasions, and at solemn Times.

Qu. What was the Manner of Catechising observed in the Primitive Church?

Ans. The Persons, to whom such Instructions were delivered in publick, were generally of full Age: and either unconverted *Jews*, and *Gentiles*, who, as appears from what the Apostle mentions, 1 *Cor.* xiv. ver. 23, 24. had free Access to their Schools and Churches, from the first Publication of the Gospel, unless the violence of Persecution obliged them to assemble in secret only; and who resorted thither to hear what could be offered in behalf of the Christian Doctrine, and to acquaint themselves with the Principles thereof: or else they were such as Believed, and embraced the Faith, but had not a sufficient Knowledge thereof to qualify them for Baptism; and were only admitted Catechumens, which was done in process of time, with great Solemnity, by the Imposition of Hands; whereupon they were esteemed a sort of Christians, and sometimes honoured with that title, and were divided into several Ranks or Classes. To all these the Catechist addressed himself in a continued Discourse, in which he endeavoured to convince those who were not already converted, of their Errors; and either exposed the Folly and Absurdity of the Pagan Idolatries, and Superstitions, or discovered the Imperfection of the *Mosaical* Dispensation, which was to be succeeded by a more perfect and excellent Cove-

nant, attended with greater Blessings, and more precious Promises, in the Fulness of Time. He also insisted upon the Necessity of Repentance for the Remission of Sins, and Faith in our Lord JESUS CHRIST, since it is through him alone that we can obtain Salvation. He unfolded the Nature and Use of Baptism, wherein they must *ingage to* renounce the Devil and his works, and enter into Covenant with God. He proceeded to explain the Doctrine of the Trinity, the Incarnation, and other Articles of our Faith, and exhorted his Hearers to Holiness of Life; He gave them a Catalogue of the Canonical Books of Scripture, and drew up a summary History of the Creation of the World, and the extraordinary Instances of God's over-ruling Providence, by which he manifested his Goodness, in protecting and blessing his faithful Servants in all Ages: These were the usual Subjects of Catechetical Discourses. But after whole Nations had been converted to Christianity, and their Children, according to the universal practice of the Church since the Apostles days, were Baptized in their Infancy, when they could not be supposed capable of apprehending the Grounds of their Faith; the Business of Catechising is deferred, till they have a competent measure of Understanding, and then the Principles of our most holy Faith are instilled into the Minds of such young Christians (who are now considered as almost the only Catechumens) by degrees, as they advance in Years and Judgment.

ment. And with respect to them, it has been thought more proper and advantageous to alter the ancient Method, and propound such Instruction by way of *Question*, and *Answer*, that they, who are in our Days Children in Age, or at least in Understanding, may have their Faculties exercised to discern the Truth, and be trained up in the Discipline of Godliness; and that these Doctrines, being professed by their own Mouths, may be more deeply engrafted in their Hearts.

Qu. Was it not usual, even in the Primitive Ages, to put some Questions to those who came to be Catechised?

Ans. Yes. They were examined (at least in private) as to the Motives of their desiring this Instruction; and were further more strictly examined, before they were declared *competent* or admitted to Baptism; and at their *Baptism* were obliged publickly to profess their Faith in the Articles of greatest importance, upon the Demand of the Bishop.

Qu. You said, *the Catechism is an Instruction in the Principles of the Christian Religion*; What is Religion?

Ans. It is the Adoration, Worship, and Service of God, which flows from a Sense of his glorious Attributes and Perfections, and of our Obligations as his Creatures; the Love, Honour, and Obedience we pay to Him from whom we derive our Being, and all the Blessings we enjoy; upon whom we continually depend, and who is

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our Preserver, and supreme Ruler and Governor ; and may be considered, with regard to the inward Disposition of the Mind ; or the Expression thereof, by outward Actions, by sacred Institutions, Rites and Ceremonies, which have been pitch'd upon by Men themselves, as most proper in their Opinion, to demonstrate their Sentiments ; or prescrib'd by the most high, in the Revelation he hath made of his heavenly Will.

Qu. Is Religion a Matter of great Concern ?

Ans. Yes, most undoubtedly ; it ought to be the chief Study and Employment of our Life.

Qu. Why ?

Ans. Because God made Man to glorify Him by a Life of Religion ; and because Man's present and future Happiness depends upon it. Nothing but a Life of Religion can afford us real Satisfaction and Contentment ; can moderate our Desires, and allay our Fears ; can Support and Comfort us, amidst the Dangers, Accidents, and unavoidable Evils, to which our mortal State is obnoxious. A dependance upon God, and a full trust in his Mercy and Goodness, produced by Virtue and Piety, will be rewarded with such a measure of Felicity, as the Divine Wisdom shall judge most advantageous to us on this side the Grave ; will fortify us against the Apprehensions of Death, and prepare us to encounter this our last Enemy ; and will be crowned with an eternal and exceeding Weight of Glory in the World to come.

Qu.

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Qu. What is the Christian Religion in particular?

Ans. That System of Faith and Duty, which God hath revealed and enjoined by his Son our Lord Jesus Christ, and is contained in the Writings of his Evangelists and Apostles.

Qu. Why is it necessary that this Catechism should be learned of every Person, before he be brought to be Confirmed by the Bishop?

Ans. Because every one then openly renews his Baptismal Promise, and Vow, and *ratifies* and *confirms* the same in his *own Person*; and acknowledges himself bound to Believe, and to Do all those things, which his Godfathers and Godmothers undertook for him in Baptism; which he cannot do with Judgment, and a good Conscience, unless he understands what he obliges himself to by his own express Declaration.

Qu. Is the Catechising of young Persons of great Advantage to them?

Ans. Without question it is upon many Accounts: they are most capable of receiving Instruction in their tender Years, and their Memories will most lastingly retain it; and so they will be furnished with good Principles betimes, which may, by God's Grace, preserve them from falling into Sin, and from being led away by the Error of the Wicked; or be a means of reclaiming them with more Ease, and bringing them to Repentance more speedily, and effectually, if they should at any time be so unhappy

to be overcome by *Temptations*, and enticed by the *Vanities* of the World, or hurried away by the Violence of *youthful Lusts*; since the wise Man assures us, *Prov. xxii. 6. Train up a child in the way he should go, and when he is old he will not depart from it.* A virtuous Education, and an early Acquaintance with the Institutions of our Saviour, is the most probable Method of securing them from Corruption, and a promising Earnest of an uniform, and regular Obedience to the divine Will, and a daily Improvement in Grace, and holiness of Living.

Qu. Wherein does the Excellency of the Catechism of the Church of *England* appear?

Ans. In its *Charity* and *Moderation*: it insists only on the *Fundamental Doctrines* of the *Christian Religion*. Our Church proposes no particular Opinions of her own, no doubtful Notions which might prejudice others against holding Communion with her, but is content with establishing those Truths which all Christians agree in; unless where she could not avoid it, in contradiction to *Papal Additions* and *Innovations*.

Qu. How many Parts does the Church Catechism consist of?

Ans. Five.

Qu. How do you compute them?

Ans. First, an Account of our *Baptismal Privileges*, and the Vow by which we then engaged our selves. Secondly, the *Creed*, or *Articles* of our Faith. Thirdly, the *Commandments* we are
to

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to observe and obey. Fourthly, the Lord's Prayer, the Rule and Example of our Addresses to our Heavenly Father. Fifthly, the Doctrine of the *Sacraments* which Christ hath ordained in his Church.

Qu. What is your Name?

Ans. M. or N.

Qu. What Name do you call this?

Ans. My CHRISTIAN Name.

Qu. Why does the Church begin the Catechism with asking your Name?

Ans. Because the mention of my Name puts me in mind that I am a Christian.

Qu. What is a Christian?

Ans. A Disciple of JESUS CHRIST.

Qu. Have you any Authority of Scripture, for calling the Disciples of Christ *Christians*.

Ans. Yes. The xith Chapter of the *Acts of the Apostles*, and the 26th Verse, *And the disciples were called Christians first in Antioch.* That afterwards they were universally distinguished by this Title, we learn from St. JAMES, who censures the Practice of rich, and powerful Men, who blasphemed that worthy Name by which they were called. *ch. ii. 7.*

Qu. How does your Name put you in mind that you are a Christian?

Ans. Because it was given me when I was made a Christian.

Qu. When was you so made?

Ans. At, or in my Baptism.

Qu.

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Qu. Was the giving of a Name at Baptism appointed by Christ?

Ans. No; it is no part of his Institution; but is a reasonable and laudable Circumstance, added by the Authority of the Church, from the days of the Apostles. Almighty God was pleased to give ABRAHAM and SARAH their Names when he entered into Covenant with ABRAHAM, *Gen. xvii. 5, 15.* and ABRAHAM gave his Son ISAAC his Name, when he was admitted into that Covenant by Circumcision, *Gen. xxi. 3, 4.* after which Example, the Jewish Church all along named their Children at the time of their being circumcised, *St. Luke i. 57. ii. 21.* We may observe also, that it was the usual practice of Princes, and Great Men, to give new and additional Names to those they took into their more immediate Service, and on whom they purposed to confer peculiar Favour. Thus PHARAOH called JOSEPH's Name ZAPHNATH PAANEAH, *Gen. xli. 45.* and thus the Prince of the Eunuchs gave Names to DANIEL and his Companions, HANANIAH, MISHAEL, and AZARIAH, viz. to DANIEL, that of BELTESHAZZAR; to HANANIAH, of SHADRACH; and to MISHAEL, of MESHACH; and to AZARIAH, of ABEDNEGO, *Dan. i. 7.*

Qu. Who gave you this Name?

Ans. My Godfathers, and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Qu.

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Qu. Whom do you mean by your Godfathers and Godmothers?

Ans. Those kind, and charitable Persons, who, according to the very antient, and prudent Usage of the Church, presented me to Christ in Baptism, engaged as my Proxies, for the Performance of those Conditions, upon the Promise of which I was admitted, and became Sureties for my Christian Education: As I derived my Surname from my natural Parents, I received my other Name from them.

Qu. What is Baptism?

Ans. Dipping a Person in Water, or pouring it upon him, or sprinkling him with it, in the Name of the Father, and of the Son, and of the Holy Ghost.

Qu. Have we any Rule of Scripture for making Christians, by Baptising them in this manner?

Ans. Yes: it is the Institution of our blessed Saviour himself, who prescribed it to his Apostles, as absolutely necessary to Mens Salvation; the xxviiith Chapter of St. *Matthew*, and the 19th Verse: *Go ye therefore and teach (or make Disciples of) all nations, baptising them in the name of the Father, and of the Son, and of the holy Ghost; And when He invested his Apostles with this Commission, according to St. MARK's Account, ch. xvi. 15. he added, v. 16. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned.*

Qu. Did you not enter into a Covenant at your Baptism?

Ans. Yes.

Qu.

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Qu. With whom?

Ans. With God, in and through his Son Jesus Christ our Lord,

Qu. What were the *Privileges* and *Benefits* granted to you thereby on God's part?

Ans. Through his Grace I was made in my Baptism;

First, A Member of Christ,

Secondly, A Child of God.

And *thirdly*, An Inheritor of the Kingdom of Heaven.

Qu. What is it to be a *Member of Christ*?

Ans. To be one of his *Church*.

Qu. What do you call his *Church*?

Ans. The whole number of those taken collectively, who profess themselves his Disciples, have been regularly Baptised into his Name, and live in Communion of Holy Offices, as he hath ordained.

Qu. Why are such Persons called *Members of Christ*?

Ans. Because his *Church* is, in Scripture, compared to a natural Body; whereof He is the Head, and his Disciples the Members.

Qu. Name those Texts.

Ans. Ephes. i. 22, 23. *And gave him to be the head over all things to his church, which is his body.* And again the vth Chap. the 23^d Verse; *Christ is the head of the church, and he is the Saviour of the body.* And ver. 30. *For we are members of his body. He is the head of the body the church,* Col. i. 18.

Qu. Have you any Text of Scripture, which teaches you, that you was made a Member of Christ's Body by your Baptism?

Ans.

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Ans. Yes. St. Paul expressly asserts this; 1 Cor. the xiith Chap. the 12th, and 13th Verses: *For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ: for by one Spirit are we all baptized into one body, whether we be Jews, or Gentiles, whether we be bond or free.*

Qu. What Advantages do you enjoy by being a Member of Christ?

Ans. I enjoy many, both *external* and *internal*.

Qu. What are the *external* Advantages?

Ans. They are chiefly these. First, his most pure and perfect *Doctrine*, by which I am enlightened, and made acquainted with his saving Truth; this *Doctrine* is contained in his *written Word*, communicated to the Church, by Persons inspired by the Holy Ghost, and preserved therein pure and uncorrupt; to which Law of Liberty I am constantly to have recourse, that I may conform my Actions to the divine Precepts, and that thereby I may be safely conducted in the Way to Happiness.

Secondly, I not only enjoy the Benefit of God's holy Word in the Church, as it is transmitted to me by her, and confirmed by her Testimony, but this Word is dispensed to me, and explained and enforced by the Preaching of God's Ministers, to whom He *hath committed the word of reconciliation*.

Thirdly, In the Communion of the Church, I am made Partaker of God's holy Ordinances and

Sacra-

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Sacraments, which are the instituted Means of Grace, and the usual Channels by which it is conveyed.

Qu. What are the *internal* Advantages?

Ans. The Influences of the blessed Spirit, by the Assistance of which I may be enabled *both to will and to do of his good pleasure*; by which I may be supported in all Dangers, and comforted under the Afflictions incident to human Life, and be nourished, preserved, and sanctified unto Life Eternal.

Qu. Were those external Advantages intended for the use of Christ's Body the Church in general, and the Members thereof in particular?

Ans. They were graciously appointed for this purpose by our heavenly Father. *He gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Eph. iv. 11, 12.

Qu. Do you reasonably conclude, that you shall enjoy the internal Advantages of Divine Grace, on account of your being a Member of Christ?

Ans. Yes. The Comparison of his Church to a *natural Body* leads me to make this Inference; for as a *Member* of a *natural Body* is endued with vital Power, and is nourished, and increased by its Union with the *Body*; so the *Members* of Christ's *spiritual Body*, receive spiritual Life, and Influence, and Growth, while they continue united to his *Body*, in Subjection to him their *Head*.

Qu.

Qu. Have you any Texts of Scripture that directly affirm this?

Ans. Yes. Ephes. iv. verses 15, and 16. — *the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. And Coloss. the ii^d and the 19th; — the head, from which all the body by joints and bands having nourishment ministred, and knit together, increaseth with the increase of God.*

Qu. What Method are you obliged to take, to secure the Enjoyment of these Advantages?

Ans. I am to join my self to the *visible Church*, which is the *Body of Christ*, and adhere stedfastly to the Communion thereof, by submitting my self to its lawful Governors and Pastors, and partaking the divine Ordinances which are dispensed by them.

Qu. Are there any such Governors?

Ans. Yes. Christ's Church is a regular Society, which in the Nature thereof requires Superiority and Subordination, Rulers, and Subjects, to uphold the State and Condition thereof in the World, and to preserve it in Peace and Unity, and decent Order.

Qu. But did Christ himself actually appoint any Governors in his Church?

Ans. Yes. We read St. *Matt.* the xth, the 1st and 2^d, and St. *Mark* the iii^d, the 13th and

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14th, and St. *Luke* the vith, and the 13th, of the Ordination of an especial Number of Twelve to be Apostles; and St. *LUKE* further informs us, the xth Chapter, the 1st Verse, of a second Appointment of others of an inferior degree; *After these things the Lord appointed other seventy also.* And St. *Paul*, in the ivth Chapter of his Epistle to the *Ephesians*, the 11th and 12th Verses above-mention'd, enumerates *Apostles, Prophets, Evangelists, Pastors, and Teachers*, together with the Reason of their being constituted.

Qu. What Powers did he invest them with?

Ans. With some that were extraordinary and miraculous; such as those of casting out Devils, healing all manner of Diseases, and even raising the Dead, (St. *Matt.* x. 1, 8.) which were necessary for the Propagation of the Gospel, and the first Settlement of the Church; and were the Evidences of their Divine Commission: he gave them also ordinary and constant Powers, which are always requisite for the Well-being and Regulation of the Church; such as those of Preaching the Gospel, of Baptizing Disciples, or Administring the Lord's Supper; as also of casting out of the Church, or Absolving penitent Offenders; and of Ordaining others.

Qu. Name the Texts where all, or any of these Powers were given?

Ans. The Power of Preaching was conferred on the Apostles; St. *Matt.* x. the 7th Verse; *Preach, saying, The kingdom of heaven is at hand.*

That

that of admitting into the Church by Baptism, St. Matt. the xxviii. and the 19th ver. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.* That of Celebrating the Eucharist, or Lord's Supper, St. Luke the xxii^d, and the 19th ver. *This do in remembrance of me.* They were invested with the Authority of censuring and absolving, St. Matt. the xviiith, and the 18th ver. *Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.* Which is more clearly expressed, in the xxth Chapter of St. John, the 21st and 23^d verses; *As my Father hath sent me, even so send I you; receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* And a Promise of Power in general is made, Acts the ist, and the 8th verse; *But ye shall receive power, after that the holy Ghost is come upon you.* And the Apostle enjoined TITUS to exercise the Power of Excommunication in a particular Case, Tit. lii. 10. *A man that is an heretick, after the first and second admonition, reject.*

Qu. But was there any occasion for other Persons to succeed the Apostles in these Offices, and to exercise these Powers in future Ages, so as that the Administration should be appropriated to them, exclusive of the whole Body of Christians besides?

C

Ans.

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ANS. Yes. It will appear that this was designed by our blessed Saviour, from the Promise he made the xxviiith Chap. of St. *Matth.* the 20th ver. *Lo, I am with you alway, even unto the end of the world.* And from St. *PETER's* Discourse, *Acts* i. 21, 22. *Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.* After which, the Disciples prayed to God, to show whom he had chosen, that he might take part of the ministry and apostleship, from which Judas by transgression fell, (ver. 24, 25.) The Apostles afterwards ordained seven Deacons, (*Acts* vi. 6.) St. *PAUL* ordained *TIMOTHY*, and commanded him to ordain others, the 2^d Ep. the i^{id} Chap. and the 2^d verse; *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* And he reminds *TITUS*, the ist Chap. and the 5th ver. *For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; plainly entrusting him with the Settlement of the Church in that Island, and not permitting the whole Congregation to minister in holy things at their own pleasure, and as they should fancy themselves qualified.* And he recounted the particular Dispositions and Endowments, which both

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TIMOTHY and TITUS were to regard in those they selected and ordained ; as we read at large in the Epistles inscribed to them.

Qu. What are the Divine Orders appointed in the Church ?

Ans. Those of *Bishops, Priests, and Deacons.*

Qu. To what Orders in the *Jewish Church* do these answer ?

Ans. To those of the *High Priest, the Priests, and Levites*, so that we may reasonably conclude, that the outward Polity of the *Jewish Church*, was in this respect, pitcht upon as a *Pattern* of the *Christian*.

Qu. What is the peculiar Office of a Bishop ?

Ans. To Govern the *Diocese* assigned to him ; to Ordain others ; and to Confirm.

Qu. What is the Office of a Priest ?

Ans. To *Preach* the Word ; to *Administer* the Sacraments, more especially that of the Lord's Supper ; and to take *Care* of the Souls committed to his Charge, in Subordination to the *Bishop*.

Qu. What is the Office of a Deacon ?

Ans. To *Baptize* ; to *assist* the *Bishop* and *Priests* in the Distribution of the Elements in the Lord's Supper ; to visit the Sick ; to *dispense* the publick Collections to the Poor ; and to *read the Scriptures* in the publick Assemblies.

Qu. Whence is this to be gathered ?

Ans. In part from the *holy Scriptures*, and in part from the undoubted *Practice*, and *Institution* of the *Apostles* in the *primitive Church*.

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Qu. How were these Holy Offices conferred?

Ans. By Prayer, and laying on of Hands. *St. Matt.* the ixth, and the 38th. *St. Mark* iii. 13, 14. *St. Luke* vi. 12, 13. *St. John* xx. 22. *Acts* vi. 6. Chap. xiii. 3. Chap. xix. 6. the 1st Epist. to *Tim.* iv. 14. 1 *Tim.* v. 22. the 2d Ep. to *Tim.* i. 6.

Qu. Are not those Men guilty of intolerable Presumption, and great Wickedness, who without such Ordination, by the Successors of the Apostles, that is the Bishops, to whom alone this Authority was delegated, take upon themselves the Work of the Ministry, under pretence of having received Gifts proper for the Discharge of it?

Ans. Yes certainly. For as the Apostle observes, *Heb.* the vth, and the 4th verse; *No man taketh this honour unto himself, but he that is called of God, as was Aaron. Even Christ glorified not himself to be made an high priest, but he that said unto him — Thou art a priest for ever, after the order of Melchisedec; the 5th and 6th verses.* King UZZIAH was smitten with Leprosy, because he usurped the Priest's Office, and took upon him to burn Incense, *which pertained not unto him, 2 Chron.* xxvi. 19. *St. PAUL* inquires, *how Men should preach, unless they were sent?* looking upon it to be a thing improbable, as well as unlawful, that they should pretend to deliver a Message from God, without his Commission, *Rom.* x. 13. which Commission must be granted either by an

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an extraordinary Revelation, or by the ordinary and stated Method prescribed for the Government, and Regulation of the Church.

Qu. Are you bound to live in Communion with the Governors of Christ's Church?

Ans. Yes. According to the Example of the first Converts to Christianity, and Primitive Saints, who continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers, (Acts ii. 47.) and because we are admonished, Heb. x. and the 25th verse, *not to forsake assembling our selves together, as the manner of some is.*

Qu. Are you bound to obey them in Matters Ecclesiastical?

Ans. Yes. I am enjoined to do so Heb. xiii. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account.* The Apostle had before charged them the 7th verse, *Remember them which have the rule over you, who have spoken unto you the word of God.* He speaks to the Thessalonians in this earnest manner, the 1st Ep. the vth Chap. the 12th verse; *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake.* St. PAUL exercised his Power against the incestuous Corinthian, the 1st Epist. the vth Chap. the 4th, and 5th verses. St. PETER takes it for granted, that the Ministers of Christ have such an Autho-

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rity, when he advises the Elders in his 1st Epist. the vth Chap. the 2^d and 3^d verses, to *feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.* And St. PAUL advises TIMOTHY, 1 Ep. v. 17. that *the elders who rule well should be counted worthy of double honour.* And when he speaks of the Bishop's taking care of the church of God, iii. 5. he plainly means his ruling it, and presiding over it.

QU. Is not Schism a Breach of this Duty?

ANS. Yes.

QU. What is Schism?

ANS. A *sinful Separation* from the *publick Worship*, and *Communion* of the *Church*, and the lawfully constituted *Governors* thereof.

QU. You call Schism a *sinful Separation*: When is a Separation sinful?

ANS. When the *Church*, from which Men separate, doth not require any sinful *Terms of Communion*, either by obliging them to accept as *Articles of Faith*, things contrary to the Scripture, or not contained in Scripture, or deducible from thence by necessary consequence; or else engaging them in *idolatrous Worship*, and *Superstitions*, and *impious Practices*.

QU. Wherein does the Heinousness of this Sin consist?

ANS. In the first place it destroys the *Unity* of the *Church*, for the Preservation of which our
blessed

bleſſed Saviour prayed ſo earneſtly, St. *John* the xviiith Chap. the 21^{ſt}, 22^d, and 23^d verſes; and which St. *PAUL* recommends to the *Ephesians*, the ivth Chap. the 3^d, 4th, 5th, and 6th verſes, endeavouring to keep the unity of the Spirit in the bond of peace: for which he aſſigns this reaſon, *there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm.*

Secondly, It gives great Scandal, and Offence; the *Diviſions* of *Chriſtians* amongſt themſelves bring a Reproach upon the *Doctrines* they profeſs; and the Enemies of the Truth take occaſion from hence to *blaſpheme*. We ſhould therefore be extremely cautious not to incur the Wo denounced againſt thoſe by whom the offence cometh.

Thirdly, It is forbid, and condemned by the Scriptures. St. *PAUL* comparing the Church to a natural Body, and mentioning the different Stations and Offices of the Members thereof, as correlative to the diſtinct Situation, and Uſe of the Parts of the Body, the 1^{ſt} Epift. to the *Corinthians*, the xiith Chap. and the 25th verſe, declares it was ſo ordered by Almighty God, *that there ſhould be no ſchiſm in the body*; and he addreſſes the *Romans* in this manner, the xvth Chap. the 17th and 18th verſes; *Now I beſeech you, brethren, mark them which cauſe diviſions, and offences contrary to the doctrine which ye have learned, and avoid them*; and he repreſents theſe Diſturbers under a very diſgraceful Character,

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For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. And again, the 1st Ep. to the Corinthians, i. 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. The Apostle further inquires, with a just Indignation conceived against those who distinguished themselves into Sects, and Parties, and thereby destroyed the Peace of the Church; Is Christ divided? And St. JUDE, speaking of the ungodly Schismatics in his time, informs us, the 19th verse, that these be they who separate themselves, sensual, having not the Spirit. And St. PAUL forewarned the Elders of Ephesus, that after his departing --- men would arise, speaking perverse things, to draw away disciples after them, Acts xx. ver. 29, 30.

Qu. Is there not a Separation that is not sinful?

Ans. It may undoubtedly so happen in a *corrupt State* of the particular Church where we reside, that it will be the Duty of every sincere Christian to withdraw himself from her Communion.

Qu. In what instance?

Ans. When such *sinful Terms* of Communion are required, as cannot be complied with, otherwise than by wounding our Conscience, and transgressing God's Commandments.

Qu.

Qu. Hath this ever actually been the Case in this Kingdom?

Ans. Yes. The *Church of Rome*, which had in a Course of some Ages, and by many *Artifices*, reduced this *National Church* to an entire subjection to her Rules, under Pretence of being *Head of the Church Universal*, did, by the *Idolatrous Worship of Saints, Images, and Relicks*; by *Traditions* which made the Word of God of *no effect*; by setting up for *Infallibility* in her *Popes or Councils*, and arrogating greater Authority to their *Decrees*, than even to the *inspired Writings*, of the Sense of which they made themselves the sole Judges; by the impious Doctrine of *Merits and Indulgences*, and the absurd and contradictory Doctrine of *Transubstantiation*; hath laid all honest, and conscientious Men, who receive and adhere to the *Bible* as their *Rule of Faith*, under an absolute Necessity of forsaking her *Communion*, and publick Offices.

Qu. You mentioned the *Church of Rome*, as having before that brought this Nation into Subjection: Did not the *Church of England* owe an Obedience to that of *Rome*, before these *Corruptions* justified us in casting off the Yoke, and reforming our selves?

Ans. We owed no Obedience to that *Church* originally, neither had her *Bishops* any Right to prescribe Rules to us. We are a particular *National Church*, independent on any other in regard of Subjection; we had no other Relation to her than

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than that of *Sister Churches* in a Condition of *Equality*, united to each other by Love, and Charity, and by the same Faith and Doctrine under one Head, the Lord Christ Jesus. The *Roman Pontiff*, after Paganism had in a great measure overrun the Land, upon the Settlement of the *Saxon Heptarchy*; employed his *Missionaries* to convert our Ancestors, and by that means brought us under a sort of Dependance; but even the absolute Dominion he exercised, was not established upon the first Foundation of our *Church* after their Arrival, but was obtained by slow and gradual Advances, as the Necessities or Weakness of our Kings gave them Opportunity.

Qu. What was the second Privilege you enjoy by your Baptism?

Ans. I was therein made *A Child of God*.

Qu. What is it to be a Child of God?

Ans. To be taken into Covenant with him, and thereupon acknowledged to be his Child, as the *Israelites* were, *Deut. xiv. ver. 1. Ye are the children of the Lord your God.* And as God promises, the 2^d Ep. to the *Corinthians*, the 6th chap. the 17th and 18th verses, *I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Qu. Why do you reckon your being a *Member of Christ*, as the first Privilege you enjoyed by your Baptism, and afterwards mention your being a *Child of God*?

Ans.

Ans. Because, by means of my being a Member of Christ, I became a Child of God, Ephes. i. ver. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himself.* St. John the xviith chap. and the 10th verse, *And all mine are thine*; the 1st Ep. to the Cor. chap. iii. ver. 23. *And ye are Christ's, and Christ is God's?*

Qu. Are not all Men called the Children of God?

Ans. Yes.

Qu. Why?

Ans. Because he created them.

Qu. But how are baptized Christians his Children?

Ans. By Adoption, as above, Ephes. 1st. and the 5th verse, *Ye have received the spirit of adoption, whereby we cry, Abba, Father.* Gal. the ivth, and the 5th verse, *That we might receive the adoption of sons.*

Qu. How do you know you were made a Child of God by Baptism?

Ans. St. PAUL informs us, Gal. the iii^d chap. and the 26th and 27th verses, *Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ.*

Qu. In what manner does Baptism make us the Children of God?

Ans. We are therein born of his Holy Spirit, St. John the iii^d chap. the 5th, 6th, and 8th verses. *And created unto good works*; having the Principles and Powers of a pure and holy Life imparted

to

to us, and a sort of *divine Nature* bestowed, instead of that which was carnal and corrupt according to our deceitful lusts, Ephes. iv. 22. St. John the 1st, the 12th and 13th verses, *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Qu. What relation do you bear to Christ, as you are a Child of God?

Ans. That of a Brother. Heb. the iia, and the 11th ver. *For which cause, he is not ashamed to call them brethren.* St. Matthew the xxvth, and the 40th ver. *These my brethren;* the xxviiith Chap. the 10th ver. *Tell my brethren;* St. John the xxth, and the 17th ver. *Go to my brethren, and say unto them, I ascend unto my Father, and your Father.*

Qu. What Advantages do you receive, by being a Child of God?

Ans. I am entitled to his Love and Favour, as our Saviour declares, St. John the xvth, and the 17th ver. *The Father himself loveth you.* And St. John in the 1st Ep. the iiia Chap. and the 1st ver. exhorts us to consider and reflect upon it, *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*

Qu. What Effects flow from God's Love to you as his Child in the present Life?

Ans. I am under the Protection of his good Providence, to sustain and preserve me, St. Matt. the vith, the 32d ver. *Your heavenly Father knoweth*

eth that ye have need of all these things. And the 33^d ver. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Secondly, I have remission of Sins. *Psal. ciii. 13.* Like as a father pitieth his children, so the Lord pitieth them that fear him. *Mal. the iiid, and the 17th ver.* I will spare them, as a man spareth his own son that serveth him.

Thirdly, I can have free access to God in Prayer, with Boldness, and Confidence of obtaining my Requests. *Ephes. the iid, and the 18th ver.* Through him we both have an access by one spirit unto the Father. And the iiid Chap. the 12th verse, In whom we have boldness and access with confidence by the faith of him. Our Lord taught us to call upon God under the relation of a Father, After this manner pray ye, Our Father, *St. Matt. vi. 9.* And *St. Luke the xith, and the 2^d verse,* When ye pray, say, Our Father. *Isa. lxiii. 16.* Thou O Lord, art our Father. *Jer. iii. 4.* Wilt thou not from this time cry unto me, My Father.

Fourthly, I enjoy the manifold Gifts of his Spirit. *St. Luke the xith, the 13th verse,* If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him? *Gal. iv. 6.* Because ye are sons, God hath sent forth the Spirit of his Son into your hearts. *Tit. iii. 5, 6.* According to his Mercy he saved us, by the washing of regeneration,

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ration, and renewing of the holy Ghost, which he shed on us abundantly thro' Christ our Saviour.

QU. What is necessary for you to perform on account of this Relation?

ANS. To behave my self as a dutiful Child; to believe, and trust in him; to fear, and love him; and obey his holy Will.

QU. What is the third Privilege of your Baptism?

ANS. I became thereby *an Inheritor of the Kingdom of Heaven.*

QU. What is the Kingdom of Heaven?

ANS. A State of everlasting Glory and Happiness in the World to come.

QU. Wherein does the Happiness of this State consist?

ANS. In being made *like God*, and seeing him *as he is*, 1 John iii. 2. in living and reigning with Christ, and being admitted into the Society of *Angels*, and the *Spirits of just men made perfect*, Heb. xii. 22, 23.

QU. What is it to be an Inheritor of this Kingdom?

ANS. To have a legal right and claim, and sure title thereunto, by God's gracious Decree, Covenant, and Promise, confirmed by an Oath, Heb. vi. 17, &c.

QU. How did you obtain this Title by your Baptism?

ANS. It is derived, in consequence, from my being a Child of God, as the Apostle argues, Rom. viii.

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viii. and the 17th verse, *And if children then heirs, heirs of God, and joint heirs with Christ : as also Gal. the ivth, and the 7th ; And if a son, then an heir of God through Christ : and the iiid Chap. the 29th verse, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. St. Luke xii. 32. It is your Father's good pleasure to give you the kingdom. Ephes. v. 11. In whom (Christ) also we have obtained an inheritance. The 1st Ep. of St. John, ii. 25. And this is the promise that he hath promised us, even eternal life. Rev. xxi. 7. He that overcometh shall inherit all things. Heb. ix. 15. That they which are called might receive the promise of eternal inheritance. The 2^d Ep. of St. Pet. i. 11. An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. And we learn that this Title was assured to us in Baptism, from our Saviour's Declaration, St. Mark xvi. 16. He that believeth and is baptized, shall be saved : as He had before affirmed, St. John iii. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. St. PAUL teaches the same Doctrine in his Epistle to TITUS, ch. iii. 4. According to his mercy he saved us, by the washing of regeneration : and St. PETER, in his 1st Epist. the iiid Chap. the 21st verse, The like figure whereunto, baptism, doth also now save us ; wherein we may be said to be begotten again to ---- an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power
of*

of God unto salvation, ready to be revealed in the last time, Heb. i. 4, 5. which will actually be conferred by Christ upon all those who love Him, and wait for his Appearing, when He shall sit on the Throne of his Glory, and say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, St. Matt. the xxvth, the 34th verse, and St. John the xivth, the 2d, and 3d verses ; In my Father's house are many mansions, if it were not so I would have told you ; I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

Qu. What is your Duty with respect to this Privilege ?

Ans. To give Thanks to God for it ; 1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, and to an inheritance, &c. To value, and esteem it above all Things. Seek ye first the kingdom of God, St. Matt. vi. 33. Seek those things which are above --- set your affection on things above, not on things on the earth, Col. iii. 1, 2. I count all things but loss, and dung, that I may win Christ, Phil. iii. 8. Looking not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18. And to live worthy of it ; the 1st Epist. to the Thess. ii. 12. That ye would walk worthy of God, who hath called you unto his kingdom of glory, (Ephes. iv. 1.)
and

and the 1st Ep. of St. *John*, the 3rd Chap. and the 3^d verse, *And every man that hath this hope in him purifieth himself, even as he is pure.* The 2^d Ep. to the Cor. vii. 1. *Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. For if ye do these things ye shall never fail.* The 2^d Ep. of St. *Pet.* i. 10. and *Phil.* iii. 20. *Our conversation is in heaven; the 14th verse, I press towards the mark for the prize of the high calling of God in Christ Jesus.*

Qu. Thus far you have given an Account of the Benefits, or Privileges of the Christian Covenant granted to you on God's Part; were not you on your Part bound to the Performance of certain Conditions?

Ans. Yes.

Qu. In what manner?

Ans. By my Godfathers, and Godmothers.

Qu. What did they then for you?

Ans. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the Pomps, and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and
D walk

walk in the same all the Days of my Life.

Qu. How many Parts does this Baptifmal Promise and Vow, made in your Name, confift of?

Ans. Three.

Qu. Give an Account of them.

Ans. I am thereby obliged to renounce something ;

To believe something ; and,

To do something.

Or otherwise it requires,

First, Renunciation, or Repentance.

Secondly, Faith.

Thirdly, Obedience.

Qu. What are you to renounce ?

Ans. The Devil, and all his Works ; the Poms and Vanities of this wicked World ; and all the finful Lufts of the Flefh.

Qu. What do you mean by Renouncing thefe?

Ans. Hating, and abhorring them in my Heart ; and refufing, forfaking, and guarding againft them in my Life, and Converfation, fo as not to follow, or be led by them.

Qu. Can you ever attain fuch an Ability of renouncing them abfolutely in the prefent Life ?

Ans. No : by reafon of the Frailty and Infirmities of my Nature, I cannot pretend to do this entirely, and in every Inftance ; but by my fincere and earneft Endeavours, and by the Grace of God, I may do it habitually, and in an acceptable

ceptable degree, striving to approach continually nearer to Perfection.

Qu. Whom do you mean by the Devil?

Ans. All the fallen Angels, who are become evil Spirits.

Qu. Why do you call them by one single Name?

Ans. Because they are all united in the same Rebellion against God; they are all of the same malicious Nature and Disposition; and are governed by one Head, who is called the *Devil*, (Matt. iv. 1.) as he is the Accuser of Mankind. *Satan*, St. Matt. iv. 10. as he is their worst and most implacable Adversary. The *Dragon* and *Old Serpent*, Rev. xx. 2. as he seduced our first Parents by his subtilty, in the form of that Beast. And on the account of his Dominion over the rest, is mentioned as *the prince of the power of the air*, Ephes. ii. 2. and *Beelzebub the prince of the Devils*, St. Matt. xii. 24, 27. who are his Angels, St. Matt. xxv. 41. the same who was worshipped by the *Gentiles*, and backsliding *Israelites*, under various Images, and Titles, as *Baal* or *Baalim*, Judg. ii. 11, 13. 1 Kings xviii. 21. *Molech*, or *Moloch*, Lev. xviii. 21. Amos v. 26. Acts vii. 43. *Dagon*, Judg. xvi. 23. 1 Sam. v. 2. *Ashtaroth*, Judg. ii. 13. 1 Sam. xii. 10. 1 Kings xi. 33. *Chemosh*, *Milcom*, *Chiun*, *Remphan*, and the like, with Sacrifices and Oblations, Deut. xxxii. 17. *They sacrificed unto Devils. The things which the Gentiles sacrifice, they sacrifice to Devils*, 1 Cor. x. 20.

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Qu. How are you to renounce the Devil in Person ?

Ans. I am to disclaim his Authority, Worship, and Service ; his Religious Rites, Ceremonies, and Superstitions. Levit. xvii. 7. *They shall no more offer their sacrifices unto Devils.* I am to live in a State of War, Defiance, and Opposition against him, and all his real, or pretended Confederates and Adherents, as Witches, Conjurers, Sorcerers, Diviners, Soothsayers, Augurs, Necromancers, Prognosticators, and Fortune-tellers ; so as never to consult with, or encourage them, but punish and suppress them to the utmost of my Power, in the Station wherein I am placed. Lev. xx. 6. Deut. xviii. 18. the xith, and the 12th. Exod. xxii. 18. 1 Chron. x. 13. 1 Cor. x. 20.

Qu. What do you mean by the Works of the Devil ?

Ans. All manner of Sin, and Wickedness.

Qu. Why is Sin, and Wickedness called the work of the Devil ?

Ans. Because he was the first Author of Sin in his own Person, by his rebelling against God ; St. Jude 6. and also because he brought Sin into the World, by seducing our first Parents to disobey the Commandments of God. 2 Cor. xi. 3. *The serpent beguiled Eve through his subtilty :* and he still continues to draw Men into Sin by his Wiles and Devices, on which account he is named the Tempter, the 1st Ep. to the Thess. iii. 5. and

and the 1st Ep. of St. *John*, the 3rd Chap. and the 8th verse, we are told, *He that committeth sin is of the Devil, for the Devil sinneth from the beginning. The enemy that soweth tares, or maketh Men wicked, and instilleth evil Dispositions into their Hearts, is the Devil*, St. Matt. xiii. 39. (St. Luke viii. 12.) *Your adversary the Devil walketh about as a roaring lion, seeking whom he may devour*, 1 Pet. v. 8.

Qu. What Sins are more especially to be esteemed the Works of the Devil?

Ans. Those which have most of his Likeness in them, which peculiarly relate to him, or are suggested by him; as Atheism, Infidelity, and Apostacy; Idolatry, Witchcraft, Magick, and Divination; in which God is more expressly denied or dishonoured: Heresy and Schism, which corrupt the Purity of Christ's Doctrine, and disturb the Peace of his Church. As also Murder, St. *John* the 8th, the 44th verse; *Ye are of your father the Devil, and the lusts of your father ye will do, He was a murderer from the beginning. Cruelty, Malice, Revenge, Envy and Strife. If ye have bitter envying and strife in your hearts --- this wisdom --- is --- devilish*, Jam. iii. 14, 15. Pride; 1 Tim. iii. 6. *Left being lifted up with pride, he fall into the condemnation of the Devil.* Lying; *He is a liar, and the father of it*, St. *John* viii. 44. Slandering and Backbiting, Treachery and Hypocrisy; by the first of which JUDAS deserved the Character of a Devil, St. *John* vi. 70. and by

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the latter Men imitate his Practice, who to carry on his iniquitous Designs, is often *transformed into an angel of light*, 2 Cor. xi. 14. together with Faction, Sedition, and Rebellion.

Qu. Why is it more especially required of Christ's Disciples, that they should renounce the Devil, and all his Works?

Ans. Because he is the great Enemy of Christ and his Kingdom, and Christ came into the World to spoil him of his Dominion, as St. John informs us, the 1st Ep. the 3rd Chap. and the 8th verse, *For this purpose the Son of God was manifested, that he might destroy the works of the Devil*; and the 5th Chap. of the same Epistle, the 18th verse, *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.* For which reason St. PAUL inquires, 2 Cor. vi. 15. *What concord hath Christ with Belial?* and enjoins the Ephesians, the 4th Chap. the 27th verse, *not to give place to the Devil.* And again, the 5th Ch. the 11th verse; *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* St. JAMES encourages us to *resist the Devil*, ch. iv. 7. and St. JOHN exhorts, the 1st Ep. v. 21. *Little children, keep your selves from idols.* Amen. And certainly, it is our great Concern, as good Soldiers of Jesus Christ, to *recover our selves out of the snare of the Devil, who have been taken captive by him at his will*, 2 Tim. ii. 26.

Qu. What are you in the next place to renounce?

Ans.

Ans. The *Pomps* and *Vanities* of this wicked World.

Qu. What do you understand by the *World*?

Ans. The *World*, in Scripture, sometimes signifies the *Universe*, or entire Material System, as when God is said to have made *the World*; but generally, when the Signification is so extensive, it is *Worlds*, in the plural Number. Sometimes it denotes the *Earth*, and whatever it contains for our Use, and Enjoyment, which our blessed Saviour intends, when He speaks of gaining *the whole World*, St. Matt. xvi. 26. Sometimes also the Race of Men, who inhabit it, whom He means, when He assures us, that *God sent his Son into the world* --- *that the world through him might be saved*, St. John iii. 17. and in several other Places.

Qu. What do you mean by the *wicked World*?

Ans. Those Things therein which tempt us to disobey God's Commandments, and are the occasion of Sin to us; or rather the generality of Mankind, who are sinful and ungodly; whom our Lord mention'd, as the Enemies of his Disciples: St. John xv. 19. *The world hateth you*; from whom he distinguished them, when he said, *They are not of the world*, the xviith Chap. the 16th verse: and whom St. JOHN referr'd to, when he advised Christians, the 1st Ep. iii. 13. *Marvel not, my brethren, if the world hate you*: and when he affirmed, the vth Chap. the 19th verse, *The whole world lieth in wickedness*.

Qu. What do you mean by the *Pomps*, and *Vanities* of this wicked World?

Ans. The *Honours*, *Glory*, and *Grandeur* of our earthly State; together with the *Possessions*, *Riches*, and *Pleasures* the World affords, so far as they lead us to offend against God, or are *abused* by us to the Purposes of Wickedness; as also the *evil Customs*, *Fashions*, *Manners*, and *Behaviour*, of impious, and debauched Men in the World.

Qu. When are the *Honours*, *Glory*, *Greatness*, *Riches*, and *Pleasures* of this earthly State *abused* to the Purposes of Wickedness?

Ans. When we *immoderately* desire, and thirst after them; when we engage in *unlawful Courses* to acquire them; when we set our *Affections* upon them; when we *pride* our selves in them, and are fond of making *Ostentation* of them; when we *enjoy* them in a Manner not permitted by the divine Precepts, and *indulge* our selves in them to *excess*; when we resolve to *secure* them at all adventures, and will rather deny the Faith, forfeit our Integrity, and defile our Consciences, than *abandon* them; though the *retaining* them be utterly inconsistent with our Duty; and when we *repine*, and *murmur*, and are overwhelmed with Grief, if we are deprived of them.

Qu. Who then are to be reproved as unmindful of this Part of their *Baptismal Vow*?

Ans. They who are *ambitious* of Honour, and swelling Titles; who *seek* for Place and Preeminence; who are incessantly forming Projects to
advance

advance themselves ; who are *haughty* and *puffed up*, and *loat* on outward Respect, on servile Courtship, and Dependance : they who are *covetous*, and *greedy* of Gain, and never *satisfied* with what they possess ; who *amass* and *board up* treasure, without any regard to do Good according to their Ability. They who are *Lovers* of Pleasure, and vain Delights ; who *spend* their Days in Revelling and Wantonness, in Luxury and Intemperance ; who *affect* Sumptuousness, and Stateliness in Buildings, Furniture, and Equipage ; who *aim* at Show, and Parade, above their Rank, and contrary to Decency ; Since such Men do not *renounce* the *Pomps*, and *Vanities* of this wicked World, as they *ought*, and as they *solemnly promised* to do.

Qu. Can you show from Scripture, that you are obliged to renounce the Pomps, and Vanities of this wicked World ?

Ans. Yes : the Scriptures frequently, and expressly enjoin this. The 1st Ep. of St. John ii. 15, 16. *Love not the world, neither the things that are in the world ; if any man love the world, the love of the Father is not in him : for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* And again, the vth Chap. of this Ep. the 4th verse, St. JOHN affirms, that *whosoever is born of God overcometh the world.* St. PAUL informs the Galatians, i. 4. that *Christ gave himself for our sins, that he might deliver us from this present evil*

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evil world. And he professes of himself, the vith Chap. of this Epistle, the 14th verse, *by Jesus Christ the world is crucified unto me, and I unto the world.* He reminds TITUS, that *the grace of God teaches us to deny worldly lusts*, ch. ii. 12. and he exhorts the *Corinthians*, the 1st Epist. vii. 31. *that they that use this world, should enjoy it in such a manner as not abusing it.* Our blessed Saviour warns his Disciples to guard against the eager Desire of worldly Respect, and Authority, and the exalting of themselves, St. *Matt.* xxiii. 5, 6, &c. The Apostle enjoins, that *nothing be done through vain-glory*, Phil. ii. 3. and again, our Lord admonishes us, *to take heed, and beware of covetousness*; and commands, that we should freely *resign and forsake all things in the World, whenever we are thereunto called*; when we cannot longer possess them without transgressing our Duty, when they any way interfere with our Faith, and Love to Him: *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple*, St. *Luke* xiv. 26. And the 33^d verse, *Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.*

Qu. You mentioned the *evil Customs, Fashions, Manners, and Behaviour* of impious, and debauched Men, as the *Pomps and Vanities* of this wicked world. Are you not directed to renounce all these?

Ans.

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ANS. Yes. Rom. xii. 2. *Be not conformed to this world.* And again St. PAUL presses our Duty herein with great Earnestness, *Ephes. iv. the 17th verse, This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds; and he adds, the 20th verse, but ye have not so learned Christ.* The Children of Israel were charged not to do after the abominations of the nations, *Deut. xviii. 9. neither to learn the way of the heathen: and Exod. xxiii. 2. Thou shalt not follow a multitude to do evil.* The Psalmist pronounces that Man blessed, who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, *Pf. i. 1.* and he declares, with relation to his own Conduct, *I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil-doers, and will not sit with the wicked, the xxvith Psalm, the 4th and 5th verses.* The wise Man advises, *Prov. iv. 14, 15. Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away.* The Apostle, speaking of the Children of Disobedience, adds this Caution, *Ephes. v. 7. Be ye not therefore partakers with them; and the 11th verse, Have no fellowship with the unfruitful works of darkness, but rather reprove them.* We are never to listen to the Counsels of Iniquity, but to reject all solicitations to Evil with disdain and abhorrence. The pleasantness of any one's Conversation; the smoothness of his Language, and insinuating Address;

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dress ; the spriteliness of his Wit and Parts, must never so far infect the imagination, and *pervert* our Judgment, as to betray us into Sin : we must be Proof against the soothing and caresses, the reproaches and contempt of a *degenerate Age* ; we must never be terrified by the menaces, or persecutions of the Wicked, to offend against our heavenly King. General Custom, and applauded Practice, must have no weight with us in this case, *Prov. i. 10. My son, if sinners entice thee, consent thou not.* We are to decline entring into strict friendship, and intimate acquaintance, with the profane and licentious, knowing with *St. James iv. 4. that the friendship of this world, is enmity with God.* And with *St. PAUL, 1 Cor. xv. 33. that evil communications corrupt good manners.* The holy Psalmist resolves, *Psal. ci. 4, 5. A froward heart shall depart from me : I will not know a wicked person.* The wise Man's maxim is, that *A companion of fools shall be destroyed,* *Prov. iii. 20.* and he advises, *Chap. xxiii. 20. Be not amongst wine-bibbers, amongst riotous eaters of flesh.* And with respect to another sort of Sinners, *Chap. xxii. ver. 24, 25. Make no friendship with an angry man, and with a furious man thou shalt not go ; lest thou learn his ways, and get a snare to thy soul.* And under the Gospel, *St. PAUL* enjoins, that we should not be *unequally yoked with Unbelievers,* *2 Cor. vi. 14. demanding what fellowship Righteousness can have with Unrighteousness, or what Communion Light hath with Darknes.* And he further

ther required, *Not to keep company, if any man that is called a brother (that is a Christian) be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat,* 1 Cor. v. 11. And he commands the *Thessalonians*, 2 Thes. iii. 6. *in the Name of our Lord Jesus Christ, to withdraw themselves from every brother that walketh disorderly.* Yet in this case, as he before observed, we cannot wholly abstain from all manner of Society, and civil Commerce with Sinners, for then must we needs go out of the world, 1 Cor. v. 10. but we are to be govern'd by *Prudence*, and must behave our selves with great reserve towards such Persons, and have no fellowship with them, further than *reason, duty, and necessity* shall constrain us.

Qu. Did not the primitive Christians understand some things besides, to be more especially the *Pomps and Vanities of this wicked World*?

Ans. Yes. They interpreted them to be the pompous *Shows or Spectacles, Feasts, and Games*, instituted by the Heathens, in Honour of their *false Gods and Idols*; and the barbarous and bloody *Combats of Men with Beasts, or with each other, in the Theatres*, to please the Populace.

Qu. Is there nothing like this practised still amongst Christians?

Ans. Yes. The formal *Processions* in Honour of *tutelar Saints*, and the *superstitious Festivals*, wherein they are commemorated in *Popish Countries*, together with the abominable *Liberties* allowed

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lowed in their *Carnivals*, the remains of which amongst us, were the *riotous Wakes and Revels*, now abolished by Law.

Qu. Are there not some *Entertainments* even yet common in this Kingdom, which seem nearly to resemble the *Pomps and Vanities* of the *Heathen World*?

Ans. Yes. The desperate, and often fatal *Contests* of Gladiators, or Masters of Defence, called *trials of Skill*; and the blasphemous, leud, and immoral *Plays, Opera's, and Interludes*, acted amongst us, and encouraged, and resorted to, as *inoffensive, and reputable Objects* of publick *Diversion*; in which, *immodest and lascivious Dresses, Gestures, Dances, and other mimickry*, convey loose Ideas, and enflame the Passions, and prove great incentives to Vice; corrupting the Minds of young and careless Persons, and divesting them of that *Bashfulness*, and natural *sense* of Shame, which are the *barrier and security* of Innocence and Virtue. Until these are better *regulated*, and cleared from such *gross Impurities*, they cannot but be accounted, by grave and good Men, a considerable blemish in our *Reformed Church*.

Qu. What were you to renounce in the third place by your baptismal Vow?

Ans. All the *sinful Lusts* of the Flesh.

Qu. What do you mean by the *sinful Lusts* of the Flesh?

Ans. All *Motives* to Sin, that proceed from our selves, expressed in Sripture, by the name of

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Concupiscence; Rom. vii. 8. 1 Thes. iv. 5. all the unruly and evil Desires and Inclinations of our depraved and unregenerate Nature; all carnal Appetites and Propensions to sensuality, which induce us to break God's Commandments, by Gluttony, Drunkenness, Uncleanliness, Anger, Envy, and the like Offences.

Qu. Are Sins of this kind called in Scripture, the *Lusts of the Flesh*?

Ans. Yes. Gal. v. 19, 20, 21. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

Qu. Did you not mention some of these, as the *Works of the Devil*?

Ans. Yes. The same Sin may be the *Work* of the Devil, the *Pomp* and *Vanity* of the World, and the *Lusts* of the *Flesh* in different respects; it may be the *Work* of the Devil, as he tempts us to it, or as it is committed after his Example; it may be the *Pomp* of the World, as we are drawn into it by the prospect of any secular Advantage; and the *Lust* of the *Flesh*, as we are prompted to it to gratify our Senses.

Qu. What is it to renounce the sinful *Lusts* of the *Flesh*?

Ans. To subdue and mortify, as far as we are able, all our evil Inclinations; to take off the Mind from delighting in any manner of Sin; never

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to indulge our Passions to a degree of *rage* and *impetuosity*, but to reduce them under the government of *Reason*, and discipline of *Religion*; to suppress, and, if possible, extinguish all *disorderly Affections*, especially those to which we are most addicted by our Constitution and Complexion; which was St. PAUL's constant practice; 1 Cor. ix. 27. *I keep under my body, and bring it into subjection.*

Qu. Why must the Disciples of Christ renounce the sinful Lusts of the Flesh?

Ans. Because, first, they are contrary to our sober and unbiass'd judgment, Rom. vii. 23. *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.* And the 25th verse, *With the mind, I my self serve the law of God, but with the flesh, the law of sin.* Gal. v. 17. *The flesh lusteth against the spirit.*

Secondly, They are destructive of Righteousness and Holiness, and that Purity of Heart, which every Christian should daily labour to attain. Rom. vii. 18. *I know that in me (that is in my flesh) dwelleth no good thing.*

Thirdly, They oppose the Will of our heavenly Father, and rebel against his Commandments, Rom. viii. 7, 8. *The carnal mind, is enmity against God; for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God.* 1 John ii. 16. *The lust of the flesh—is not of the Father.*

Fourthly,

Fourthly, They will expose us to the divine Vengeance and eternal Condemnation. *Rom. viii. 6. For to be carnally minded is death. And the 13th verse, If ye live after the flesh ye shall die. Gal. vi. 8. He that soweth to his flesh, shall of the flesh reap corruption. Jam. i. 15. When lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. Rom. vi. 21. The end of these things is death. For which reasons, They that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24. And the Scriptures perpetually inculcate our Duty in this respect, Rom. viii. 12. Brethren, we are debtors, not to the flesh, to live after the flesh. Chap. xiii. 14. Make not provision for the flesh, to fulfil the lusts thereof. 2 Cor. vii. 1. Let us cleanse our selves from all filthiness of the flesh. Gal. v. 16. Fulfil not the lusts of the flesh. Ephes. iv. 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. Colos. iii. 5. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. 1 Pet. ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

Qu. You have shown what you are to renounce; what does your *Baptismal Vow* oblige you to in the second Place?

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Ans.

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ANS. To *believe* all the Articles of the Christian Faith.

QU. What are those?

ANS. In general, all the *Truths* revealed to Mankind by Almighty God, and contained in the Scriptures of the Old and New Testament; but more especially, *the Doctrine of Salvation* by Jesus Christ, as taught by himself and his Apostles?

QU. What is that Doctrine?

ANS. That of the *New Covenant*, of Pardon of Sins, of Reconciliation, Acceptance, and Justification, through him our *Redeemer* and *Mediator*.

QU. Where are the *principal* and most important of these Articles summ'd up, or collected together?

ANS. In the *Apostles Creed*.

QU. Are there not *other Creeds*, recited and assented to in the *Offices* of the Church, besides the *Apostles Creed*?

ANS. Yes. There is the *Nicene*, or *Constantinopolitan Creed*; and that called the *Creed* of St. ATHANASIUS; which are different in *Form*, but not in *Substance*; they being only more *full* and *express Declarations* of the true sense and meaning of some Articles, in opposition to the Authors of *Heresy*; who wrested them by *perverse* and *evasive Comments*, and refused to acknowledge them in their *genuine Acceptation*, as they

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they were all along *held* and *believed* by the *Catholic Church*.

Qu. Do the Scriptures require the Belief of these Articles of the Christian Faith?

Ans. Yes. Since *Without faith it is impossible to please God*, as the Apostle teaches, *Heb. xi. 6.* And *St. Mark* the xvth Chap. and the 16th ver. *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.* *St. John iii. 16.* *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Ver. 18. *He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* The viiith Chap. the 24th verse, *If ye believe not that I am he, ye shall die in your sins.* Chap. xx. 29. *Blessed are they that have not seen, and yet have believed.* The 31st verse, *These (Signs) are written, that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name.* *Acts xvi. 31.* *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Qu. What was the *third* Thing your Godfathers and Godmothers promised in your Name, at your Baptism?

Ans. That I should *keep* God's holy Will and Commandments, and *walk* in the same all the Days of my Life.

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Qu. Where is that Will, and those Commandments contained?

Ans. In the Holy Scriptures at large, which are the Revelation thereof to Mankind.

Qu. Where are they more comprehensively delivered?

Ans. In the xxth Chapter of *Exodus*, and the vth of *Deut.* where they are a second time recited: And in the xixth Chap. of *St. Matt.* the 17th, 18th, and 19th verses, and the 18th of *St. Luke*, the 18th verse, where they are referred to by our blessed Saviour. As also by *St. PAUL*, *Rom.* xiii. 8, 9.

Qu. How must you keep God's holy Will and Commandments?

Ans. I must *obey* them, and make them the rule of my Actions. *First, Sincerely*, and out of a Sense of my Duty towards him, and in submission to his good Pleasure, without Dissimulation and Hypocrisy, or a Design of promoting any secular Interest. *Secondly, Entirely*, I must observe them all without reserve; my Obedience must not be partial or divided, since we *cannot serve God and mammon*, *St. Matt.* vi. 24. And this with my whole Heart, and Soul, and Strength, with my Will and Affections.

Qu. But did not Christ make us free from the Law?

Ans. Christ made us free from the Law of Ceremonies, and from the Punishment due to the Breach

Breach of the *moral Law*, so as that we are capable of Pardon and Forgiveness; but he never intended to *free* us from the Law, so as that we should lie under no Obligation to serve God, and fulfil his righteous Precepts; but on the contrary, he enforced the Law with greater and more severe Penalties; though, in Compassion to our Infirmities, he will accept of our sincere Repentance upon the Violation thereof.

Qu. What Scriptures affirm this?

Ans. St. Matt. v. 17. *Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfil.* Rom. iii. 31. *Do we then make void the law through faith? God forbid: yea, we establish the law.* Ephes. ii. 11. *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Tit. iii. 8. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.* St. Matt. xxviii. 20. *Teaching them to observe all things whatsoever I have commanded you.* St. John xiv. 15. *If ye love me, keep my commandments.* 1 Ep. of St. John ii. 3, 4. *And hereby we do know that we know him, if we keep his commandments.* For as St. JAMES teaches, Chap. ii. 24. *By works a man is justified, and not by faith only.*

Qu. How long did you say you were to keep God's holy Will and Commandments, and walk in the same?

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Ans. All the Days of my Life. This was Christ's intention in coming into the World, St. Luke i. 74, 75. *That we being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life.* St. Matt. x. 22. *He that endureth to the end shall be saved,* (Mark xiii. 13.) Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.* It must be by patient continuance in well-doing, that we must seek for glory, and honour, and immortality, Rom. ii. 7. But on the other hand, *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die,* Ezek. xiii. 24. And St. PETER assures us, that *If after Men have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning,* 2 Pet. ii. 20.

Qu. You said, That your Godfathers and Godmothers made this Promise and Vow in your Name: **Do you think you are bound to believe, and to do, as they promised for you?**

Ans. Yes verily: and by God's help so I will. And I heartily thank our heavenly

venly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's end.

Qu. What are the Particulars distinctly to be considered in this Answer?

Ans. First, The acknowledgment of my Obligation; Secondly, My Resolution to fulfil it; Thirdly, The Expression of my Gratitude to Almighty God for his Goodness through Jesus Christ our Saviour; And Lastly, An humble Petition for the Assistance of his holy Spirit, to enable me to perform my Part of the Covenant in an acceptable Manner, and to persevere therein unto my Life's end.

Qu. Why do you add *verily*, in the acknowledgment of your Obligation?

Ans. To give the greater weight to what I say, I make a solemn asseveration; *yes indeed, yes most assuredly*, by which I show how heartily I give my consent.

Qu. But why should you be bound by a Promise made in your Name, when you could not actually concur in it, by desiring, or authorizing any Person to make it in your stead?

Ans. Because God was graciously pleased to permit these my charitable and voluntary Proxies and

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Representatives, on the account of my being born of Christian Parents, to present and consecrate me to him by Baptism in my Infancy, so that I might be said to be *sanctified* from the Womb, being admitted to the enjoyment of the most inestimable Privileges; which I shall certainly forfeit, if I do not make good their Engagements, when I come to perceive the necessity of them: And because, by their means I became acquainted with this Divine Doctrine, and had the Light of the Gospel communicated to me, which it is my indispensable Duty to believe and obey, and which I cannot reject without the most heinous Guilt, and most dreadful Condemnation. Now, since I must have embraced the Gospel at my own Peril, wherever it had been preached to me, and must dedicate my self to the Father, Son, and Holy Ghost, in Baptism, by a solemn Promise and Vow; it is highly reasonable, that such Promise and Vow made in my Name, when I was incapable of making it my self, and when I became a Partaker of this Grace, should be ratified and confirmed by me, as soon as I arrive at a competent degree of Understanding.

Qu. What do you declare in the second Place?

Ans. My firm purpose of fulfilling my Obligation.

Qu. But are you able to keep this Promise?

Ans. No; not merely by my natural Strength, for our Saviour hath inform'd us, *St. John vi. 44.* That no man can come unto him except the Father—

draw

draw him. And further, the xvth Chap. and the 5th verse, *Without me ye can do nothing.* And St. PAUL suggests, that we are not sufficient of our selves, to think any thing as of our selves, 2 Cor. iii. 5.

Qu. How then can you pretend to keep it?

Ans. I resolve to do so by God's help, whose Grace is sufficient for me, and whose Strength is made perfect in weakness, as he assured the same Apostle, 2 Cor. xii. 9. who hath encouraged us by asserting in the aforecited iiii^d Chap. of the 2^d Ep. to the Cor. the 5th verse, that *our sufficiency is of God.* And Ephes. ii. 8. *By grace are ye saved through faith; and that not of your selves: it is the gift of God.* And in his Epistle to the Philippians, he declares himself confident of this very thing, that he which had begun a good work in them, would perform it until the day of Jesus Christ, the ist Chap. and the 6th verse; and again, Chap. ii. 13. *It is God which worketh in you both to will and to do of his good pleasure.* And he professes of himself, the ivth Chap. and the 13th verse, *I can do all things through Christ which strengthneth me.*

Qu. What do you thirdly express in this Answer?

Ans. My Gratitude to Almighty God for his Goodness, by sincere and zealous Thanksgiving, that he hath called me to this State of Salvation through Jesus Christ our Saviour. And this, according to the Example of Scripture. *Thanks be unto God for his unspeakable gift,* 2 Cor. xi. 15.

Blessed

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, &c. having predestinated us unto the adoption of children by Jesus Christ to himself, Ephes. i. 3, 4, 5. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for you in heaven, 1 Pet. i. 3, 4. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart, that form of doctrine which was delivered to you: or whereto ye were delivered, Rom. vi. 17.

Qu. Through whom hath God called you to this State of Salvation?

Ans. Through Jesus Christ our Saviour. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved, Acts iv. 12. According to the power of the God who hath saved us, and called us with an holy calling---according to his own purpose, and grace which was given us in Christ Jesus, 2 Tim. i. 8, 9. By whom we have received grace, Rom. i. 5. Among whom are ye also the called of Jesus Christ, ver. 6. He hath chosen us in him, Ephes. i. 4. It is he who hath made us kings and priests unto God and his Father, Rev. i. 6. It is the gospel of Christ which is the power of God unto salvation, Rom. i. 16.

Qu.

Qu. What is a State of Salvation?

Ans. The being placed in such Circumstances, as to have all means necessary or convenient to Salvation.

Qu. Are all baptized Christians called to a State of Salvation?

Ans. Yes. Christ hath affirmed, that *he that believeth, and is baptized, shall be saved*, St. Mark xvi. 16. And hath promised, that him *that cometh* unto him, He will in no wise cast out, St. John vi. 37. And the Apostle teaches, that it is *the gospel of Christ, which is the power of God unto Salvation, to every one that believeth*, Rom. i. 16.

Qu. How long do they continue in this State?

Ans. As long as they diligently endeavour to keep their Promise and Vow.

Qu. But if they carelessly, wilfully, and habitually break it in one or more Instances, do they not cast themselves out of this State?

Ans. Yes. They lose their former Privileges, and desperately hazard their Salvation, though they are not absolutely excluded from the Kingdom of God, but may renew themselves by Repentance.

Qu. What sort of Repentance will be accepted?

Ans. That which is true and sincere, which must extend in general, to the Frailties and Infirmities of Nature, and their secret and forgotten Offences; and in particular, to their known and deliberate Wickedness; and must produce amendment of Life for the future; and then it will be available

available to re-establish them in God's Favour, and again procure for them those Blessings their Disobedience deprived them of; *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, Dan. ix. 9. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil, Joel ii. 13. If we say that we have no sin, we deceive our selves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 8, 9.*

Qu. What was the last Thing you mentioned to be considered in this Answer?

Ans. A Petition to my heavenly Father for the Assistance of his Holy Spirit.

Qu. Have you any Assurances that this Petition will be granted?

Ans. Yes. God will incline his Ear to my humble and fervent Prayers for Grace and Strength in this behalf; *How much more shall your heavenly Father give the holy Spirit to them that ask him, St. Luke xi. 13. Ask, and it shall be given you; seek, and ye shall find, St. Mat. vii. 7. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him, St. James i. 5. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16.*

Qu.

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Qu. What are you more especially to beg of God with respect to the State of Salvation, unto which you have been called?

Ans. That he would preserve me from Apostacy and Infidelity, from gross, flagrant, and presumptuous Sins, which might *fear* my Conscience, and leave me *unto every good work reprobate*, Tit. i. 16. and either finally hinder my *Salvation*, or make my re-admission into the *State* thereof extremely difficult.

Qu. To what end is the Divine Assistance conferred upon you?

Ans. To enable me to continue in this *State of Salvation*, by performing my Promise and Vow unto my Life's end.

Qu. Are not you to do your utmost?

Ans. Yes. I am to *give diligence to make my calling and election sure*, the 2^d Ep. of St. Pet. the 1st Chap. and the 10th verse. That I may not *frustrate the grace of God*, Gal. ii. 21. nor *receive it in vain*, 2 Cor. vi. 1. that I may not *grieve the holy Spirit of God*, whereby I am *sealed unto the day of redemption*, Ephes. iv. 30. that I may never *quench its sacred Flame*, 1 Thes. v. 19. that I may *go on as to perfection*, Heb. vi. 1. that I may have *my fruit unto holiness, and the end everlasting life*, Rom. vi. 22.

CATECHIST, Rehearse the Articles of thy Belief.

Ans.

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Ans. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, he descended into hell, The third day he rose again from the dead, he ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The communion of Saints; The forgiveness of Sins; The resurrection of the Body; And the life everlasting. Amen.

Qu. You called this *the Apostles Creed*, what does the Word *Creed* signify?

Ans. It signifies Belief.

Qu. Why is it called the *Apostles Creed*?

Ans. It had this Title, as many suppose, because it was drawn up by the Apostles themselves, or in their Time, and by their Direction, for the Use of the Catholick Church, and as a Profession to be made by every Christian, upon his Admission to Baptism, or at other Solemnities, in the Assemblies of the Saints; and that it might be constantly remembred, and meditated upon in Private,

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Private, as the Substance of the Gospel Doctrine. And they are induced to this by what St. PAUL says, of a *form of doctrine which was delivered to the Romans*, in the viith Chap. of his Epistle to them, and the 17th verse; and what he admonishes TIMOTHY, with respect to *the form of sound words* he had heard of him, the 2d Ep. the ist Chap. and the 13th verse; which Form, the same Apostle seems to allude to in his 2d Ep. to the Thess. the iid Chap. and the 15th verse, when he requires them to *stand fast, and hold the traditions*, which they had been taught, *whether by Word or his Epistle*; and St. JUNE is believed to have referr'd to this Form, when he thought it needful to write unto those that were sanctified by God the Father, and preserved in Jesus Christ, and called; and to exhort them, that they should earnestly contend for the faith which was once delivered unto the saints. If this were allowed, it must be only with regard to the Sense and Order of most of the Articles, and not to the whole Body of the Creed, as it stands at present, since the Expressions have been varied, and it hath been augmented by Explications, and new Clauses inserted at different times, and upon great emergencies. But the most probable Opinion is, that the apostolical, original, and baptismal Creed, contained no more than the Profession of Faith in God the Father, Son, and Holy Ghost: And that this Form acquired the Name of *Apostolical*, from its being establish'd in the Roman Church, which together with its Offices, was peculiarly honoured

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honoured with this Name in the Western Division of the Empire, on the Account of its being founded by St. PETER and St. PAUL, whereas the same Appellation was common to several Churches in the East. From hence, the Writers of the Fifth Century imagined, that it was the genuine Work of the Apostles, and transmitted it to succeeding Ages, as certain Matter of Fact: And many further Circumstances were invented concerning the juncture, occasion, and manner of its Composure, and each Apostle had his Part assigned to him, by Legendary Historians, who pretended to have the Authority of Tradition for these idle surmises. Notwithstanding; thus much we are assured of, that the Creed under our Consideration, exhibits the undoubted Doctrine of Scripture, and the Apostolical Age; and as to the main Articles thereof, and the Method in which they are delivered, was admitted very early into the Church, and received, and appealed to as a known Rule of Faith: So that if the Summary authorized by the Apostles, extended no further than to what is above mentioned, it was thought absolutely necessary to preserve the Purity of Doctrine, by almost immediate Additions of other Truths, as they happened to be disputed or denied.

Qu. Does the Church propound this Creed, as containing all the Fundamental Principles of our Christian Faith, and as if these were absolutely required to be expressly believed and acknowledged

ledged by every Christian, in order to Salvation?

Ans. The Church doth not so insist upon these, as though these, and these only, were indispensably necessary, in the same measure and degree, for every particular Christian, of whatsoever capacity, in all circumstances; (since it would be extremely difficult to draw up an exact Catalogue of Fundamentals in this acceptation, and what would admit of no objection or cavil, or be capable of no additions) but she proposes to give a sufficient System of the most essential and important Truths, to be professed, maintained, and inculcated in her present State and Condition; and judges that there are no Points of great moment, but what are virtually comprehended and implied in these, or may be fairly deduced from them; indeed, every Truth contained in Scripture, is to be assented to; neither can we deny or reject any without endangering our Salvation: yet these are enough for Christians to learn, and bear in mind, and declare in general, and in all ordinary cases.

Qu. How many Articles does the Creed consist of?

Ans. It is divided into twelve Articles, according to the Number of the Apostles; which Division seems to have been made, in consequence of the Mistake of its being compiled by them.

Qu. What is Faith?

F

Ans.

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Ans. A firm persuasion of the Truth of those Things which God hath revealed, and a full reliance on his Promises.

Qu. Is Faith necessary in order to be acceptable to God?

Ans. Yes. *Without faith it is impossible to please God*, Heb. xi. 6. it being the Ground of all Religion and Worship.

Qu. What is required that you may have a right Faith?

Ans. First, A true Knowledge of the Articles of Faith; I must apprehend the meaning of the Words I pronounce, wherein it is expressed; Secondly, I must give my assent to them in that true meaning: Thirdly, My Heart must be duly influenced by these Truths.

Qu. What Foundation does our Faith rest upon?

Ans. Upon God's Word and Testimony, *Rom. iv. 3. Abraham believed God, and it was counted unto him for righteousness.*

Qu. How hath God given his Testimony concerning the Truth of the Articles contained in the Creed?

Ans. By inspiring the Persons who wrote the Scriptures whence they are collected, and manifesting such Inspiration, by the Power with which they were endued. *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will*, Heb. ii. 4. *The prophecy came not in old time*
by

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by the will of man, but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

Qu. What is the Object of our Faith?

Ans. Things not evident to sense or human reason, and Things future. Now faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1.

Qu. Is it enough to believe these Things in our Hearts?

Ans. No; we must make open profession of them before Men. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God, St. Luke xii. 8, 9. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven, St. Matt. x. 32, 33. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels, St. Mark viii. 38. With the mouth, confession is made unto salvation, Rom. x. 10. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 11. If we deny him, he also will deny us, 2^d Ep. to Tim. the ist Chap. and the 12th verse.

Qu. What Affections of the Mind must such a Confession be accompanied with?

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Ans. A sincere Devotion, and a stedfast Resolution to adhere to the Truth, and acknowledge it under all Difficulties, and against all Opposition.

Qu. To what part of the Creed is the Words *I believe* to be applied?

Ans. To each Article, and every Assertion contained therein.

Qu. How many times then will it be found either expressed or implied?

Ans. Twenty four times.

Qu. Why is it not said *We believe*, as well as *Our Father*?

Ans. Because, the Confession of Faith is the particular Testimony each Man gives of his own Heart; we may join others with us, out of Charity in our Prayers, but every Man must believe for himself only.

Qu. What is the First Article of the Creed?

Ans. **I believe in God, the Father Almighty, Maker of Heaven and Earth.**

Qu. Is there not something inferr'd from this Expression, *I believe in*?

Ans. Yes: some think that together with Belief, it denotes the highest degree of Love, Hope, and Affiance; but this seems not to have any certain Foundation.

Qu. What is God?

Ans. An infinite Spirit; immaterial, invisible, without Body, Parts, or Passions: a necessary, and eternal Being of all Perfection, *God is a Spirit,*

Spirit, St. John iv. 24. The heaven, and the heaven of heavens cannot contain thee, 1 Kings viii. 27. Do not I fill heaven and earth, saith the Lord, Jer. xxiii. 24. The king, eternal, immortal, invisible, 1 Tim. i. 17. The invisible God, Coloss. i. 15. Whom no man hath seen, nor can see, 1 Tim. vi. 16. Who is invisible, Heb. xi. 27.

Qu, What do you mean by calling God a Being of all Perfection?

Ans. That he is eternal from himself, so as to be produced by no other. *Who only hath immortality, 1 Tim. vi. 16. who is self-sufficient and independent, and the Cause of all other Things; I am that I am, Exod. iii. 13. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God, Psal. xc. 2. Which was, and is, and is to come, Rev. iv. 8. That he is omnipresent; Whither shall I go from thy Spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me, Psal. cxxxix. 7, 8, 9. That he is most powerful; Power belongeth unto God, Psal. lxii. 11. Great is our Lord, and great is his power, Psal. cxlvii. 5. Omniscient; His understanding is infinite. There is no searching of his understanding, Isa. xl. 28. That he is most wise; With him is wisdom, Job xii. 13. He is mighty—*

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in wisdom, Job xxxvi. 5. Counsel is mine, and sound wisdom, Prov. viii. 14. Most true; He that sent me is true, St. John vii. 28. viii. 26. Let God be true, but every man a liar, Rom. iii. 4. Just and Righteous; Justice and judgment are the habitation of thy throne, Psal. lxxxix. 11. O Lord God of Israel, thou art righteous, Ezra ix. 15. Righteous art thou, O Lord, and upright are thy judgments, Psal. cxix. 137. The Lord is righteous in all his ways, Psal. cxlv. 17. Essentially holy, good, and merciful; I, the Lord your God, am holy, Lev. xix. 2. xxi. 8. There is none holy as the Lord, 1 Sam. ii. 8. Holy, holy, holy, is the Lord of Hosts, Isa. vi. 3. Rev. iv. 8. But thou art holy, Psal. xxii. 3. Thou only art holy, Rev. xv. 4. There is none good but one, that is God, St. Matt. xix. 17. His tender mercies are over all his works, Psal. cxlv. 9. Who is rich in mercy, Ephes. ii. 4. That he is of amazing and incomprehensible brightness, glory, majesty, and greatness, Dwelling in the light which no man can approach unto, 1 Tim. vi. 16. And his greatness is unsearchable, Psal. cxlv. 3.

Qu. Have we not the Knowledge of God by Nature?

Ans. Yes. We discern by our Reason that there is a God, and that he is endued with all Perfections; but the Holy Scriptures give us a more full and compleat Discovery of his Divine Attributes.

Qu. What Proof have you from Reason that there is such a Being?

Ans.

Ans. *First*, The necessity of a *First Cause*; if something had not been always, nothing could ever have been; and that Cause must be necessary, independent, and of it self; to say that there hath been an eternal Series of Causes and Effects, is highly absurd and contradictory; where no part is supposed necessary, and of it self, the whole cannot be so; in a circle of successive Beings, an Effect must produce it self.

Secondly, The regularity and beauty of the Works of the Creation, demonstrate that they were formed and disposed by a most wise and perfect Understanding; *For the invisible things of him from the creation of the world, are clearly seen; being understood by the things that are made, even his eternal power and godhead, Rom. i. 20.*

Thirdly, The end for which all Things act, as well those that are inanimate, as Animals, and rational Beings; which end these last pursue, and attain without their own perception or concurrence; this shows, that they are all under a superior Direction.

Fourthly, The universal Consent of all Nations, in all Ages, the most unpolished and barbarous, as well as the most civilized and learned.

Fifthly, Every Man's Conscience, which suggests to him that he is accountable to a supreme Governor and Judge for his Conduct and Behaviour.

Qu. What Proof have you from *Revelation*?

Ans. God hath asserted his Existence in his holy Word, and hath manifested himself, *First*, By Prophecy, in foretelling Events, which could not be discovered in their Causes, by human or finite Knowledge, or so much as imagined or guessed at.

Secondly, By miraculous Works, such as are contrary to the known and settled Course of Nature, according to the Judgment and Experience of all Mankind, and above the Power of those who wrote them by his Commission and Authority, to perform of themselves; and that without any means, or at least, any such as were capable of producing those Effects, the History of which is faithfully recorded and transmitted to us, by the inspired Writers.

Qu. Do you not also maintain the Unity of God in this Article?

Ans. Yes. This was always thought to be included in the Belief in God, taken singularly, and was directly expressed in the Creeds of the Eastern Church, *I believe in one God*; so that, as I affirm, there is a God, in opposition to those who deny him, I also acknowledge him to be but *one*, in opposition to those who teach and worship many Gods.

Qu. How do you know there is but one God?

Ans. Reason convinces me of the Truth thereof, and I am assured of the same in God's holy Word?

Qu.

Qu. How does Reason convince you of it?

Ans. Because there can be but one necessary Being, independent and infinite, more would not have all Perfections; if they were multiplied, there might be two thousand as well as two; besides, they might will different Things, and obstruct each other in their Operations.

Qu. What assurance do the Scriptures give you that there is but one God?

Ans. I learn this in a great many Passages, both of the Old and New Testament; particularly these: *Unto thee it was shewed, that thou mightest know, that the Lord he is God, there is none else besides him, Deut. iv. 35. I am the first, and I am the last, and besides me there is no God, Isa. xlv. 6. We know—that there is none other God but one, 1 Cor. viii. 4.*

Qu. Why do you call God *the Father*?

Ans. First, As he created all things; *Have we not all one Father? hath not one God created us? Mal. ii. 10. To us, there is but one God the Father, of whom are all things, 1 Cor. viii. 6. One God and Father of all, Ephes. iv. 6.*

But Secondly, He is principally owned and recognized in the Creed, as he is the Father of our Lord Jesus Christ, who is *the only begotten of the Father*; and to whom he is related as a Father, by a true and proper Generation.

Thirdly, He may be so considered by Christians, as he hath adopted them his Sons in Christ Jesus, *Having predestinated us unto the adoption of children*

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children by Jesus Christ to himself, Ephes. i. 5. Of his own will begat he us, by the word of truth, St. James i. 18. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, 1 John iii. 1.

Qu. What do you mean by calling God, Almighty?

Ans. I thereby ascribe unto him the Power and Right of making all Things; *Is any thing too hard for the Lord*, Gen. xviii. 14. *I know that thou canst do every thing*, Job xlii. 2. *With God all things are possible*, St. Matt. xix. 26. *Power belongeth unto God*, Psal. lxii. 11. And also the Power and Right of possessing and disposing all Things; *Behold the heaven, and the heaven of heavens is the Lord's; the earth also, with all that therein is*, Deut. x. 14. *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all*, 1 Chron. xxix. the 11th verse. *The heaven is thine, the earth also is thine*, Psal. lxxxix. 11. I acknowledge that he is the sovereign Ruler and Governor, and conducteth and manageth all things according to his will; *The Lord hath prepared his throne in the heaven, and his kingdom ruleth over all*, Psal. ciii. 19. *Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places*, Psal. cxxxvi. 6. *He is the only potentate*, 1 Tim. vi. 15. Who is subject to no controul or limitation

tion. *The Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isai. xiv. 27. Behold, he taketh away, who can hinder him? Who will say unto him, What dost thou? Job ix. 12. He doth according to his will in the army of heaven, and among the inhabitants of the earth, none can stay his hand, or say unto him, What dost thou? Dan. iv. 35.*

Qu. Are there not some things which we say God cannot do?

Ans. Yes. We may safely affirm, that God cannot do any thing that is in it self absurd, and contradictory. Nor any thing that is inconsistent with his Divine Nature, and Attributes, and would argue any Imperfection in Him. He cannot destroy himself. *He cannot look on iniquity, that is, with approbation, Hab. i. 13. He cannot lye, Tit. i. 2. He cannot deny himself, 2 Tim. ii. 13. He cannot change; with whom is no variableness, neither shadow of turning, St. Jam. i. 17.*

Qu. What do you mean by calling Him the *Maker of Heaven and Earth*?

Ans. That all the Beings in the Universe were created by Him; all things, whatsoever are, owe their Original to Him, and He made them by the sole determination of his Will, with which his Power concurred, and all was effectually finished. *He spake, and it was done, Psal. xxxv. 9. He commanded, and they were created, Psal. cxlviii. 5. The Heavens and the Angels that are therein, the Earth and its Inhabitants, the Beasts of the Field,*

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Field, the Fowls of the Air, the Fish of the Sea, and all creeping Things upon or under the Earth. *In the beginning, God created the heaven and the Earth, Gen. i. 1. In six days the Lord made heaven and earth, the sea, and all that in them is, Ex. xx. 11. Which made heaven and earth, the sea, and all that therein is, Psal. cxlvi, 6. Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is, Acts iv. 24. God that made the world, and all things therein, Acts xvii. 24.*

Qu. By whose Ministry did God make the World?

Ans. By his Son's, our Lord Jesus Christ. *All things were made by him, and without him was not any thing made that was made, St. John i. 3. And the world was made by him, verse the 10th. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, Coloss. i. 16. By whom also he made the worlds, Heb. i. 2.*

Qu. Out of what did God make the World?

Ans. Out of nothing. Spirits by immediate Creation, *Gen. ii. 7.* and Bodies out of Matter, which He first created, and then disposed, and formed, *Gen. i. 2, &c.* *Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear, Heb. xi. 3.*

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Qu. Doth not our believing God to be the *Maker of Heaven and Earth*, imply also his being the *Preserver* thereof?

Ans. Yes. The same Power that created, is required to sustain, and continue them in their present State of Existence. *Thou, even thou art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, thou preservest them all*, Nehem. ix. 6. *In him we live, and move, and have our being*, Acts xvii. 28. *Upholding all things by the word of his power*, Heb. i. 3.

Qu. Doth not God govern the World by his Providence?

Ans. Yes. *The Lord reigneth*, Psal. xciii. 1. *The Lord reigneth, let the earth rejoice*, Psal. xcvii. 1. *The Lord reigneth, let the people tremble*, Psal. xcix. 1. *His kingdom ruleth over all*, Psal. ciii. 19. *Whose dominion is an everlasting dominion, and his kingdom is from generation to generation*, Dan. iv. 34. And this providence extends even to those of his Creatures that seem most inconsiderable, as our Saviour hath assured us, *St. Matt. vi. the 26th, and 28th verses, and xth. ver. 29.*

Qu. How many Generations of Men do you count from the Beginning of the World?

Ans. About an Hundred and thirty, which will make up together near Six thousand Years.

Qu. What practical Duties do you learn from this Article?

Ans.

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ANS. *First*, To glorify God for his Greatness; Power, Wisdom, and Goodness; *Bless the Lord; all his works, in all places of his dominion: bless the Lord, O my soul, Psal. ciii. 22. Thou art worthy, O Lord, to receive glory, and honour, and Power; for thou hast created all things, and for thy pleasure, they are, and were created, Rev. iv. 11. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned, Rev. xi. 17. Fear God, and give glory to him,——worship him that made heaven and earth, and the sea; and the fountains of waters, Rev. xiv. 7. O Lord, how manifold are thy works, in wisdom hast thou made them, all the earth is full of thy riches. I will praise thee, for I am fearfully and wonderfully made, Psal. cxxxix. 14. Glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20.*

Secondly, To humble my self before his Divine Majesty with fear and trembling; *When I consider the heavens, the work of thy fingers, the moon, and the stars which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him? Psal. viii. 3, 4. Let all the earth fear the Lord, let all the inhabitants of the world, stand in awe of him, Psal. xxxiii. 8. Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might, who would not fear thee, O king of nations? Jer. x. 6, 7. Humble your selves under the mighty hand of God, 1 Pet. v. 6.*

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Shall not his excellency make you afraid, and his dread fall upon you? Job xiii. 11.

Thirdly, To love and reverence him as a Father, and to obey him in all things; *I will love thee, O Lord my strength*, Psal. xviii. 1. *If then, I be a Father, where is mine honour?* Mal. i. 6. *Obey the voice of the Lord your God*, Jer. xxvi. 13.

Fourthly, To comfort my self in all Difficulties and Dangers, in all Calamities and Distresses, with the assurance of his Protection; *My soul waiteth upon God: from him cometh my salvation. He only is my rock, and my salvation; he is my defence, I shall not greatly be removed*, Psal. lxii. 1, 2, 6, 7. *Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us*, ver. 8. *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength*, Isai. xxvi. 4. *Fear thou not, for I am with thee; be not dismayed, for I am thy God*, Isai. xli. 10. *God is our refuge and strength, a very present help in trouble; therefore will we not fear*, Psal. xlvi. 1, 2, &c. *Thou wilt keep him in perfect peace whose mind is stayed on thee*, Isai. xxvi. 3. *Casting all your care upon him, for he careth for you*, 1 Pet. v. 7. *If God be for us, who can be against us?* Rom. viii. 31.

Fifthly, To be content with that Portion of the good things of Life, he hath assigned me, and that Station wherein he hath placed me. *Be content with such things as you have*, Heb. xiii. 5. *I have learned in whatsoever state I am, therewith to be content*, Phil. iv. 11. Since God may justly

do what he will with his own, St. Matt. xx. 15. and being the sovereign Ruler and Judge, putteth down one, and setteth up another, Psal. lxxv. 7.

Sixtly, To submit patiently to his Correction, and not to repine or murmur when he visits me with Affliction. Shall we receive good at the hand of God, and shall we not receive evil? Job ii. 10. I was dumb, I opened not my mouth; because thou didst it, Psal. xxxix. 9. My son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him, Heb. xii. 5. We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? ver. 9.

Qu. What is the second Article in the Creed?

Ans. **And in Jesus Christ, his only Son, our Lord.**

Qu. Who is the Object of your Faith in this Article?

Ans. God the Son; the second Person in the ever blessed Trinity.

Qu. Whence do you gather the necessity of believing in Jesus Christ?

Ans: From the Scriptures, which assure us we cannot obtain Salvation without this Belief: *If ye believe not that I am he, ye shall die in your sins, St. John viii. 24. This is the work of God, that ye believe on him whom he hath sent, St. John vi. 29. And from Christ's Command, St. John xiv. 1. Ye believe in God, believe also in me. This is his commandment, that we should believe on the name of his*

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Son Jesus Christ, the 1st Ep. of St. John, Chap. iii. 23.

Qu. What is contained in this Article concerning God the Son?

Ans. First, His Name and Offices, *Jesus Christ*. Secondly, His Generation, *His only Son*. Thirdly, His Relation to us, and Dominion over us, *Our Lord*.

Qu. What does JESUS signify?

Ans. A Saviour.

Qu. Why was he called by that Name?

Ans. Because God commanded it; as the Angel signified to the Blessed Virgin; *Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus*, St. Luke i. 31. And afterwards to JOSEPH; *And thou shalt call his name Jesus*, St. Matt. i. 21. Accordingly, at his Circumcision, *His name was called Jesus*, St. Luke ii. 21. By which Name, he was generally known, and spoke of, during the time of his Life; *A man that is called Jesus, made clay, &c.* St. John ix. 11.

Qu. From what did he save us?

Ans. From Sin; both the reigning Power thereof at present, and the Guilt and Punishment thereof hereafter; *He shall save his people from their sins*, St. Matt. i. 21. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, 1 Tim. i. 15. *Of this man's (DAVID'S) seed, hath God according to his promise raised unto Israel a Saviour Jesus*, Acts xiii.

23. Him hath God exalted with his right hand to be a prince, and a Saviour, to give repentance to Israel, and forgiveness of sins, Acts v. 31. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works, Tit. ii. 14. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, 1 Pet. ii. 24. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26.

Qu. Is there no other Saviour?

Ans. No. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12.

Qu. How did he save us?

Ans. By offering himself up to be a Sacrifice and Propitiation for us, and thereby reconciling us to God, and purchasing for us an Inheritance, and by mediating and interceding with God for us, and obtaining and conferring upon us Grace, and spiritual Assistance, to enable us to serve him in Holiness and Righteousness all the Days of our Lives.

Qu. Can you produce any Places of Scripture, that inform you, that Jesus Christ saved you from your Sins, by Offering himself up to be a Sacrifice?

Ans. Yes. The Scriptures are clear and express on this Head; *Christ died for us, and being now justified by his blood, we shall be saved from*
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wrath through him, Rom. v. 8, 9. In whom we have redemption through his blood, even the forgiveness of sins, Coloss. i. 14. Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself, Heb. ix. 26. Christ our passover is sacrificed for us, 1 Cor. v. 7.

Qu. Have you any that show, he saved us from our Sins, by reconciling us to God?

Ans. Yes. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. v. 19.

Qu. Have you any that show, he saved us by mediating for us?

Ans. Yes. He is able to save them to the uttermost, (or evermore) that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25.

Qu. What does the Word *Christ* signify?

Ans. *Anointed*, which answers to *Messias* in the Hebrew Tongue.

Qu. To what was Jesus anointed?

Ans. To the three great Offices to which Persons were commonly anointed in the Jewish Oeconomy, by God's especial Command, which were those of * *King*, † *Priest*, and ‖ *Prophet*.

Qu. Was Christ invested with these Offices?

Ans. Yes. He was appointed of God to be a *King*, a *Priest*, and a *Prophet*: Thus *Isaiah* pro-

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phesied

* 1 Sam. x. 1. xvi. 13. 1 Kings i. 34. xix. 15, 16.

† Exod. xxx. 30. xl. 13. Lev. vi. 20. viii. 2, 12; Numb. iii. 3.

‖ 1 Kings xix. 16.

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phesied concerning his Royal Dignity ; *Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it with judgment, and with justice, from henceforth even for ever, Isa. ix. 7. Rejoice greatly, O daughter of Sion ; shout, O daughter of Jerusalem ; behold thy king cometh unto thee, Zech. ix. 9. Which was a Prediction of the Messiah, and was so interpreted ; St. Matt. xxi. 5. Tell ye the daughter of Sion, Behold, thy king cometh unto thee. And St. John xii. 15. Fear not, daughter of Sion, behold thy king cometh. The Angel declared this to the Blessed Virgin ; The Lord God shall give unto him the throne of his father David, St. Luke i. 32. And he avowed his Claim to this Title, when PILATE demanded, Art thou a king then ? JESUS answered, Thou sayest that I am a king ; Tho' he corrected his Mistake, who might be apprehensive he aspired to a Temporal Dominion, My kingdom is not of this world, St. John xviii. 36. And as such, he is acknowledged by all that believe in him ; Who is the only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15. For he is Lord of lords, and King of kings, Rev. xvii. 14. And he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords, Rev. xix. 16.*

That he was entitled to the Priestly Office, we learn from the Psalmist, who speaking of him, before his Manifestation in the Flesh, declares, *The Lord hath sworn, and will not repent, Thou art*

a priest for ever, after the order of Melchisedeck, the cxth Psalm, the 4th verse. And therefore he is called, *The apostle and high priest of our profession, Christ Jesus*, Heb. iii. 1. We are reminded, that *we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens*, Heb. viii. 1. Who as the Psalmist foretold, was called *an high priest after the order of Melchisedeck*, Heb. v. 10. And again, *Jesus, made an high priest for ever after the order of Melchisedeck*, Heb. vi. 20. Further we are assured, that *this man, because he continueth ever, hath an unchangeable priesthood*, Heb. vii. 24. That he was also appointed a Prophet, we learn from the Promise God gave to MOSES; *I will raise them up a prophet from among their brethren, like unto thee*, Deut. xviii. 18. On these Accounts, he had the Title of *Messias*, the *Anointed*, or *Christ*.

Qu. Did the Jews expect a Messias?

Ans. Yes. Such an one was foretold in the Sentence God passed upon the Serpent, that *the seed of the woman, should bruise his head*, Gen. iii. 15. And the Promise to ABRAHAM, *in thee (or in thy seed) shall all families of the earth be blessed*, Gen. xii. 3. Gen. xxii. 18. repeated to ISAAC, Gen. xxvi. 4. and to JACOB, Gen. xxviii. 14. whom JACOB signified, when he assured his Posterity, that *the Scepter should not depart from Judah, —until Shiloh came*, Gen. xlix. 10. And whom God promised to MOSES, as was before mentioned; *I will raise them up a prophet from among their bre-*

thren like unto thee, and will put my words in his mouth, and he shall speak unto them, all that I shall command him, Deut. xviii. 18, 19. which is interpreted of the Messias, St. John i. 45. and Acts iii. 22, 23. and Chap. vii. 37. Moses truly said unto your fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me, &c. This was that Fruit of DAVID's Body, who was to sit upon his Seat; the rod out of the stem of Jesse, and the branch out of his roots, Isa. xi. 1. Messiah the prince, Dan. ix. 25, 26. whom the Nation of the Jews impatiently longed for, and whose appearance they continually expected, about the time of his coming, whom they generally signified by the Name of He that should, or was to come, St. Matt. xi. 3. This made them doubt concerning JOHN the Baptist, whether he were the Christ, St. Luke iii. 15. whose Declaration convinced ANDREW, that he had found the Messias, which is being interpreted, the Christ, St. John i. 41. upon this general Belief, the Woman of Samaria told our Saviour, I know that Messias cometh, which is called Christ, St. John iv. 25. And the People of Sychar owned our Saviour to be the Person, whose appearance they waited for; We know, that this is indeed the Christ, the Saviour of the world, St. John iv. 42. And some of the Jews were led to enquire, whether their Rulers were satisfied that Jesus was the Christ, St. John vii. 26. And they conceived this Opinion of a Messias, to be so fully established in the Scriptures, that they argued from

from thence, about his Actions, his Lineage, and the Place from whence he was to come, St. John vii. 31, 41, 42.

Qu. Is our JESUS the *Messias* they expected?

Ans. Yes.

Qu. How do you know this?

Ans. Because He exactly answered the Character of the expected *Messias*, and all the Prophecies concerning his Birth, Actions, and Sufferings, were fulfilled in Him; as will be more particularly observed in the following Articles.

Qu. What then seems to be the Reason, that the *Jews* did not receive him as their *Messias*?

Ans. The Depravation of their Manners, which made them love *Darkness* rather than the *Light* that came into the World; together with their excessive fondness for temporal Greatness, and earthly Enjoyments, which led them to mistake the Nature of his Kingdom, and despise the Blessings he came to confer upon them; *How can ye believe, who receive honour from men?*

Qu. How was JESUS anointed?

Ans. Not with *material Oil*, but by the *Holy Ghost*, which superceded the Use, because it conferred the Authority and Grace signified by the external Unction; *He saw the Spirit of God, descending like a dove, and lighting upon him*, St. Mat. iii. 16. St. Mark i. 10. St. John i. 32, 33. *The holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased,*

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St. Luke iii. 22. *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel, &c.*

St. Luke iv. 18. from Isa. lxi. 1. *Thy holy child Jesus, whom thou hast anointed,* Acts iv. 27. *God anointed Jesus of Nazareth with the Holy Ghost,* Acts x. 38. *God giveth not the Spirit by measure unto him,* St. John iii. 34. *It pleased the Father, that in him should all fulness dwell,* Col. i. 19. *Thy God hath anointed thee,* Heb. i. 9.

Qu. What Proof did he himself give of his being the Christ?

Ans. Besides his fulfilling the Prophecies concerning him, he wrought Miracles; *When Christ cometh, will he do more miracles than those which this man hath done?* St. John vii. 31. When the Jews asked him to tell them plainly, if he were the Christ, his Answer was, *The works that I do in my Father's name, they bear witness of me,* St. John x. 24, 25. *Though ye believe not me, believe the works,* ver. 38. He declared, that the Evidence he hereby gave, left them inexcusable in their Infidelity; *If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated, both me and my Father,* St. John xv. 24. And therefore they had no cloke for their sin, ver. 22. *Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you,* Acts ii. 22.

Qu. Why is it necessary to believe Jesus to be the Christ?

Ans.

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ANS. Because he could not otherwise be our Saviour.

Qu. What is our Duty in this respect?

ANS. *First*, To manifest his being come, by the Effects of his Coming upon our Lives, viz. by an holy Conversation, by mutual Love, and Charity unfeigned.

Secondly, To receive him in his Divine Offices, having him as our *Prophet*, placing our Confidence in him as our *Priest*, and obeying him as our *King*.

Thirdly, To set a just value upon our high Calling, and the Honour of being thus related to him.

Qu. Whose Son did you say *Jesus Christ* is?

ANS. The only Son of God.

Qu. What Scriptures teach you this?

ANS. *We believe, and are sure, that thou art that Christ, the Son of the living God, St. John vi. 69. Lord, I believe, that thou art the Christ, the Son of God, St. John xi. 27. But these are written, that ye might believe, that Jesus is the Christ, the Son of God, St. John xx. 31.*

Qu. How is *Christ* the Son of God?

ANS. He may be so called on many accounts, *First*, Because he was conceived of the Holy Ghost; *And the angel said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God, St. Luke i. 35.*

Secondly,

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Secondly, Because he was consecrated to the Offices he was to execute by God ; *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ? because I said, I am the Son of God*, St. John x. 38.

Thirdly, Because he was raised from the Dead by Almighty Power ; *We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again : as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee*, Acts xiii. 33. *Declared to be the Son of God with power—by the resurrection from the dead*, Rom. i. 4.

Fourthly, By being appointed heir of all things, Heb. i. 2.

Qu. But is he not acknowledged to be the Son of God upon another account, and in a still more eminent manner ?

Ans. Yes. As he is the *only begotten Son of God*, St. John i. 14. iii. 16, 18. by a proper and eternal Generation, by which the Divine Essence or Nature was communicated to him, and he subsists in the one Godhead ; *In the beginning was the word, and the word was with God, and the word was God ; The same was in the beginning with God*, St. John i. 1, 2. *Who being in the form of God, thought it not robbery to be equal with God*, Phil. ii. 6. *As the Father hath life in himself, so hath he given to the Son to have life in himself*, St. John v. 26. *All things that the Father hath are mine*, St. John

John xvi. 15. *I and my Father are one*, St. John x. 30. *That ye may know and believe, that the Father is in me, and I in him*, ver. 38. *Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?* Heb. i. 5. *Christ, who is the image of God*, 2 Cor. iv. 4. *Being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power*, Heb. i. 3. *The only begotten Son, which is in the bosom of his Father*, St. John i. 18. *God sent his only begotten Son into the world*, 1 John iv. 9.

Qu. Why is it necessary to believe this?

Ans. First, To confirm our Faith in him, with respect to the Redemption of Mankind, that we may be assured, that he is *The Lord*, mighty to save; For it is not possible, that the blood of bulls, and of goats, should take away sins, for ye are bought with a price, 1 Cor. vi. 20. *Ye know, that ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ*, 1 Pet. i. 18, 19. *The church of God, which he hath purchased with his own blood*, Acts xx. 28.

Secondly, To satisfy and encourage us in worshipping him; That all men should honour the Son, even as they honour the Father, St. John v. 23. *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for evermore*, Rev. v. 13. *When he brought in the first*

first begotten into the world, he saith, *And let all the angels of God worship him*, Heb. i. 6.

Thirdly, To recommend the infinite Love of God to us, in sending his Son; God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, St. John iii. 16. He that spared not his own Son, but delivered him up for us all, how shall he not with him, also freely give us all things? Rom. viii. 32. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

Qu. What is Jesus Christ next confessed to be?

Ans. Our Lord.

Qu. What does that mean?

Ans. First, In the highest Sense, our Jehovah, our God, our Creator, Preserver, and King, by original and independent Dominion, as he subsists in one Divine Nature with the Father; The Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven, Gen. xix. 24. Sanctify the Lord of hosts himself, Isa. viii. 13. which the following verse shows to be meant of Christ; and so St. PAUL applies it, Rom. ix. 32, 33. and St. PETER, the 1st Ep. iiii Chap, and the 8th verse. I will have mercy upon the house of Judah, and will save them by the Lord their God, Hos. i. 7. Prepare ye the way of the Lord, make straight,

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straight in the desert a highway for our God, Isa. xl. 3. And Thomas answered and said unto him, My Lord, and my God, St. John xx: 28. One Lord Jesus Christ, by whom are all things, 1 Cor. viii. 6.

And secondly, in a lower Sense, our Ruler and Governor by derived Right, conferred upon him in his human Nature; God hath made that same Jesus whom ye have crucified both Lord, and Christ, Acts ii. 36. Jesus Christ, He is Lord of all, Acts x. 36. Heb. ii. 7, 8. All power is given unto me in heaven and in earth, St. Matt. xxviii. 18. The same Lord over all, Rom. x. 13. To this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living, Rom. xiv. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9, 10, 11.

Thirdly, He is peculiarly our Lord as we are Christians, and that first, by Purchase, as He hath redeemed us. Ye are bought with a price, 1 Cor. vi. 20.

Secondly, As He makes Provision for us both in the present, and future Life. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14.

Thirdly,

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Thirdly, By our own Covenant in our Baptism, as we were then engaged to serve and obey Him by a solemn Promise and Vow.

Qu. How long shall Christ's Kingdom last?

Ans. His *original* Kingdom, and that also wherein he is to reign with his Saints, is to continue for ever; *His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*, Dan. vii. 14. *Of his kingdom there shall be no end*, St. Luke i. 33. But his Kingdom of *Mediation*, wherein he protects and governs his Church on Earth, and dispenses the Gifts of the Spirit, and intercedes for the Members thereof, shall be surrender'd at the End of the World, *when he hath put all his enemies under his feet, and hath fully exercised his Authority, in the general Judgment, then He shall deliver up the kingdom to God, even the Father*, 1 Cor. xv. 24.

Qu. Why is it necessary to believe this?

Ans. To put us in remembrance of our Condition of Subjects and Servants; *What, know ye not, that your body is the temple of the holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's*, 1 Cor. vi. 19, 20. *Whether we live therefore, or die, we are the Lord's*, Rom. xiv. 8.

Secondly,

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Secondly, To oblige us to submit our selves, and bring into captivity, every thought to the obedience of Christ, 2 Cor. x. 5.

Thirdly, To be merciful and gentle to our Brethren and Fellow-servants, *Knowing that we also have a master in heaven*, Col. iv. 1.

Lastly, That the Conviction of his Power and Sovereign Authority, may support and comfort us in all Circumstances, and upon all Accidents, and more especially, when we suffer Persecution for his Name's sake.

Qu. What is the Third Article of the Creed?

Ans. **Who was conceived by the Holy Ghost, Born of the Virgin Mary.**

Qu. What does this Article relate to?

Ans. The first Part of our Lord's Humiliation: his *Incarnation*, or *Manifestation in the Flesh*.

Qu. You have acknowledged him to be the *only begotten* Son of God from everlasting, and Partaker of the Divine Nature, how then could he be conceived and born?

Ans. He took our Nature upon him, and became *Man* as well as *God*, by an inconceivable Union, never hereafter to be dissolved, without any confusion, change, or diminution of either Nature; a sort of faint resemblance of which Union, we may discover in the Union of the *Soul* and *Body*, which are two different Substances, the one Material, the other Spiritual, in the Person of Man; *The word was made flesh*, St. John i. 14. *God sent his Son in the likeness of sinful flesh*, Rom.

Rom. viii. 3. *When the fulness of time was come, God sent forth his Son made of a woman, Gal. iv. 4. He took upon him the form of a servant, and was made in the likeness of men, and — found in fashion as a man, Phil. ii. 7. He took on him the seed of Abraham, Heb. ii. 16. And was the man Christ Jesus, 1 Tim. ii. 5. And without controversy, great is the mystery of godliness, God was manifest in the flesh, 1 Tim. iii. 16.*

Qu. Hath not Christ then two distinct Natures?

Ans. Yes. The *Human*, and the *Divine*; He is *perfect God*, and *perfect Man*, consisting of Soul and Body, by the assumption of the *Manhood* into God, in his *own person* only, and not that of the *Father*, or *Holy Ghost*. He is *one* and *the same Christ* in both Natures: *Christ* did not descend from Heaven upon the Man *Jesus*, and continue with him merely by way of *inhabitation* and *influence*, as some have impiously suggested, but the *Son of God* became *Man* by an intimate *personal Union* with the *whole Humanity*, a reasonable Soul, and a material Body, which never had a *separate Substance*.

Qu. Why was the Son of God incarnate?

Ans. To express and recommend to us, the infinite Love and Mercy of God towards us, in contriving and accomplishing our Redemption, at so dear a rate, that his only begotten Son should be made Man, to capacitate him to expiate our Sins by his Sufferings and Death; *God so loved the world,*

world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, St. John iii. 16. He was manifested to take away our sins, 1 St. John iii. 5. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him, 1 St. John iv. 9. God commendeth his love towards us, in that while we were yet sinners Christ died for us, Rom. v. 8. He spared not his own Son, but delivered him up for us all, Rom. viii. 32. that since by man came death, by man also the resurrection of the dead might come, 1 Cor. xv. 21. by this the kindness and love of God our Saviour towards man appeared, Tit. iii. 4. it was through the tender mercy of our God, whereby the day-spring from on high hath visited us, St. Luke i. 78. Who was made a little lower than the angels — that he by the grace of God should taste death for every man, Heb. ii. 9. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14.

Qu. How was this Incarnation effected?

Ans. By the Operation of the Holy Ghost, through whose miraculous Energy a Virgin conceived, without the concurrence of a Man; so that our Lord had no human Father: His Mother, by her Faith, and Submission to the Divine Will, was enabled to conceive: but then we are not to think that the Holy Ghost imparted any

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thing

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thing of his *Substance*, or furnished any *seminal Principle* towards his Production. *The birth of Jesus was on this wise, whereas his mother Mary was espoused to Joseph, before they came together, she was found with child by the holy Ghost, St. Matt. i. 18.*

Qu. Was this revealed to any one in an extraordinary manner ?

Ans. Yes ; it was declared to the Blessed Virgin her self, before it came to pass, that this peculiar Honour was intended to be done her. *And the angel said unto her, upon his Salutation, Fear not, Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus : And when she questioned how this should be, the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, &c. St. Luke i. 30, 31, 35. the same Discovery was made to JOSEPH also by an heavenly Messenger ; Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived of her is of the holy Ghost, St. Matt. i. 20.*

Qu. Did the Angel give the *Blessed Virgin* any further Sign, to confirm her Belief of this miraculous Conception ?

Ans. Yes. Her Cousin ELIZABETH's extraordinary Pregnancy in a very advanced Age, who had all her younger Years been accounted barren, *St. Luke i. 26. and this that the eminent Saint born of her might be the Forerunner to prepare the*

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the way of the Lord, and go before him in the spirit and power of Elias, St. Luke i. 17.

QU. For what reasons was He conceived by the *Holy Ghost* ?

ANS. On account of the Dignity of the Son of God, in honour of him, and to convince the World of his Divine Original, and demonstrate that He was more than Man, at the same time that He was made Man ; and also that our Nature might be unpolluted, and so qualified for so glorious an Union, and that being free from Sin, He might be a proper, and effectual Redeemer. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21. He was in all points tempted like as we are, yet without sin, Heb. iv. 15. Such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. vii. 26. Ye were redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot, 1 Pet. i. 19.*

QU. Of whom was CHRIST born ?

ANS. Of the *Virgin MARY*. He derived his bodily Substance from Her ; He was nourished, and grew in her Womb, and when the time of her Delivery came, she brought him forth as other Mothers do, and was really and properly his *Mother*.

QU. Whose Daughter was she ?

ANS. The holy Scriptures do not record the Names of her Parents ; but only affirm that she

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was of the Tribe of *Judah*, and the Line of *DAVID*, which was all that was requisite to show that in this respect the Prophecies concerning his Race were fulfilled. We learn from Tradition, that she was the Daughter of *JOACHIM* and *ANNA*.

QU. To whom was she espoused?

ANS. To *JOSEPH*, himself also of the Tribe of *Judah*, St. Matt. i. 18.

QU. Was it necessary that *Christ* should be born of a Virgin?

ANS. Yes; to fulfil what was prophesied by *ISAIAH*. *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*, ch. vii. 14.

QU. Was *Christ* born of her?

ANS. Yes. *The days were accomplished, that she should be delivered, and she brought forth her first-born son*, St. Luke ii. 6, 7.

QU. Why was *Christ* born of the *Virgin Mary*?

ANS. That He might be of the Stock of *ABRAHAM*, the Tribe of *Judah*, and the Family of *DAVID*: all which had been foretold in ancient Prophecies. *Of the fruit of thy body will I set upon thy throne*, Psal. cxxxii. 11. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots*, Isai. xi. 1. *I will raise unto David a righteous branch*, Jerem. xxiii. 5.

QU. Would it not have seemed more agreeable to the gracious Purposes of our Blessed Lord's Incarnation, to have created, and assumed our
Nature

Nature in Perfection, and not to have passed through the States of Infancy, and Childhood by a gradual increase in *Wisdom and Stature*, St. Luke ii. 52. before He arrived to Maturity, and published his divine Doctrine to the World?

Ans. We ought to rest satisfied of the Expediency, and Wisdom of those Methods God hath been pleased to pitch upon, and not with vain Presumption fancy our selves able to prescribe to infinite Knowledge. If some *Hereticks* were so daring as to deny his *Humanity*, and to pretend all to have been only *Show*, and *Appearance*, that He had no real Body, but was a meer *Phantom* or *Spectre*, they would have maintain'd their impious Notions with greater plausibility, and consequently have propagated their Error with more success, had his Birth been unknown, and had He not been formed in the same way that the rest of Mankind were, though by a miraculous Interposition of Almighty Power. Besides, had He been immediately created, He would not have been the *Seed of the Woman*, which was to bruise the Serpent's Head, Gen. iii. 15.

Qu. Where was Christ born?

Ans. In *Bethlehem*, a small City of *Judah*. *When Jesus was born in Bethlehem of Judea, &c.* St. Matt. ii. 1.

Qu. Were there any Prophecies fulfilled by his being born there?

Ans. Yes: It was foretold, and the Jews expected, that should be the Place of his Nativity.

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When HEROD demanded of the Chief Priests and Scribes where *Christ* should be born, they unanimously answered, *In Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel*, St. Matt. ii. 5, 6.

Qu. Was *Bethlehem* the Place of the Virgin's Residence?

Ans. No. She lived at *Nazareth*, but by the Providence of God was obliged to go thither in compliance with an Edict of the *Roman Emperor*, that she might be enrolled, or taxed in her own City with JOSEPH her reputed Husband, St. Luk. ii. 3, 4.

Qu. Were there any extraordinary Circumstances, that preceded, or accompanied our Saviour's Birth?

Ans. Yes; his approaching Manifestation was notified to ZACHARIAS, the Father of JOHN the Baptist: and his Birth was declared to the Shepherds in the Fields adjoining to *Bethlehem* by an Angel, who with his Companions of the heavenly Host celebrated his Nativity in Hymns of Praise. The *Wise Men* of the *East* were directed to him by the leading of a *Star*, and SIMEON and ANNA were inspired by the Holy Ghost, to discern and to proclaim his Entrance into the *Temple*, when he was presented there, according to what

what was written in the Law, concerning the First-born, St. *Luke* ii. 25, &c. 36, &c.

Qu. When was *Christ* born?

Ans. In the Days of *AUGUSTUS* the *Roman* Emperor, and of *HEROD* King of *Judea*, commonly called *HEROD the Great*.

Qu. Is it probable the *Virgin MARY* had other Children afterwards?

Ans. No. It was generally believed she had not, both by the *Greek* and *Latin* Church, who gave her the Title of the *Ever-Virgin*. *JOSEPH* may be presumed to have abstained from her Bed, out of respect to her first Immaculate Conception, and the objections against her perpetual Virginity are easily removed.

Qu. Why is it necessary to believe *Christ* was conceived by the *Holy Ghost*?

Ans. That we may be assured He was fully qualified to be our *Mediator*, since by this means He was pure from all Defilement of Sin.

Qu. Why is it necessary to believe He was born of the *Virgin MARY*?

Ans. That we may rely upon the Redemption we have in him, as He was Partaker of our Nature. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. For we have not an high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, Heb. iv. 15.*

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who is not ashamed to call us brethren, ch. ii, 11. And also, that we may know Him to be the true *Messias*, since all the Prophecies concerning his Birth were so exactly fulfilled.

Qu. Ought not the *Blessed Virgin* to be honoured by us, on the account of her being the *Mother* of our *Lord* and *Saviour*?

Ans. Doubtless we ought highly to respect her, and esteem her Memory, and pronounce her *Blessed among Women*, who was so highly favoured, St. Luke i. 28. but we are to be extremely cautious that this Veneration do not betray us into Idolatry, and lead us to worship her, or present any Supplications to her, in derogation of the sole Right of the Divine Persons of the holy and undivided Trinity.

Qu. What practical Duties may be inferred from our Lord's *Incarnation*, by a miraculous Conception, and his being born of a Virgin?

Ans. First, that we ought to rejoice at these glad Tidings, and express our Gratitude by ascribing Glory to God in the Highest, who hath thus established peace on earth, and visited and redeemed his people, and raised up an horn of salvation for them in the house of his servant David. We ought to adore Almighty Wisdom, and Power, Truth, and Justice, Mercy and infinite Loving-kindness, in this wonderful Dispensation.

Secondly, that we should abound in Love to our Saviour, who for our sakes hath thus abased himself to become Man, and to be subject to the

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Wants, and Infirmities, the Passions and Affections incident to us, so far as they were free from Guilt.

Thirdly, that we should learn Humility from such an amazing, and unparallel'd Example. *Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5. Mind not high things, but condescend to men of low estate, Rom. xii. 16.*

Fourthly, that we should contribute all that lies in our Power, to accomplish the Design for which He was manifested, which was to *destroy the Works of the Devil*: That on our part, *we being delivered from our enemies, and out of the hands of all that hate us, should serve him in holiness and righteousness before him, all the days of our life.* That since He was born for us, we should be regenerate of Water, and of the Spirit, and walk in newness of life, and grow in Grace, till we come to the stature of a perfect man in Christ Jesus. That we should put on the Lord Jesus Christ, and be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, St. John i. 13.

Fifthly, that we should be possessed with the most fervent Zeal for the Salvation of our Brethren, and promote their eternal Happiness to the utmost of our Power. *If God so loved us, we ought also to love one another, 1st Ep. of St. John iv. 11. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, 2 Cor. viii. 9.* His shining Pattern should make us *encrease and abound in love one towards another,*

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another, and towards all men, Col. iii. 12. and walk in love, as Christ also hath loved us, Ephes. v. 2.

QU. What is the fourth Article?

ANS. **Suffered under PONTIUS PILATE, was crucified, dead, and buried.**

QU. Who suffered?

ANS. Our Lord *Jesus Christ*.

QU. Was Christ to suffer?

ANS. Yes. Many Passages of Scripture which, in the Opinion of the *Jews* themselves, were intended of the *Messias*, described him as afflicted, and suffering; and because they imagined these inconsistent with the Character of Prosperity and Dominion, and Glory and Triumph, under which He was at other times represented, and their eager expectation of temporal Greatness and earthly Splendor, hinder'd them from conceiving that both Conditions of *Suffering* and *Exaltation* might be foretold of *one* and the *same Person*, in *different respects*, and that his Kingdom and the Magnificence thereof, his Conquests, and the Subjection of all his Enemies, were to be interpreted in a spiritual Sense; They formed to themselves a groundless Notion of Two different *Messiah's*, one of whom they called the Son of JOSEPH, as thinking he was to resemble that *Patriarch* in his Afflictions, and the other the Son of DAVID, the Felicity of whose Reign, and the Extent of whose Empire, was to bear some resemblance to the future universal

versal Kingdom, and the consummate Happiness of this his most illustrious Successor, who was to be of his Lineage. Had they not been misled by their Prejudices, and influenced by their carnal Appetites, they would readily have acknowledged that the *Messias* ought first to have suffered, and then to enter into his glory, St. Luke xxiv. 26. the very first Promise of a *Messias* intimated this. *Thou shalt bruise his heel*, Gen. iii. 15. ISAIAH foretold his Sufferings, and recounted many particular Circumstances of them in his lii^{id} Chapter. *Messiah the prince* was to be cut off, Dan. ix. 26. Thus our Lord himself inform'd his Disciples, *It is written of the son of man, that he must suffer many things, and be set at nought*, St. Mark ix. 12. And again, *Thus it is written, and thus it behoved Christ to suffer*, 1 Luke xxiv. 46. St. PAUL reasoned with the *Jews* in their Synagogues, opening and alledging, that *Christ must needs have suffered*, Acts xvii. 3. and St. PETER assures us, that the Prophets inquired diligently concerning the Salvation that should be revealed, *searching what or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ*, 1 Epist. i. 11. And though his Crucifixion, and Death, together with the several aggravating Circumstances, which introduced, or accompanied them, are principally regarded, in our confessing that *He suffered*, yet we may, together with these, comprehend his whole Life, as it was one continued Scene of Humiliation;

miliation ; in his very Infancy, his Parents were obliged, by a Divine Admonition, to *arise and take the young child by night, and fly with him into Egypt*, St. Matt. ii. 13, 14. to avoid the danger of perishing by HEROD's jealous Cruelty ; in his Youth he underwent the Labours, and Hardships of an Handicraft Trade, being subject to his reputed Father, who was of no higher degree than that of a Carpenter. He was low and mean in his outward Condition, and Appearance, exposed to Inconveniencies, and Necessities, not having *where to lay his head*, and being indebted to the Kindness, and Piety of certain Women his Friends, who supplied his Wants, and *ministred to him of their substance*, St. Luke viii. 3. When he appeared in Publick, and taught his Father's Will, he was despised and rejected of Men, a Man of Sorrows, and acquainted with Grief ; they *hid as it were their faces from him, he was despised and they esteemed him not*, Isai. liii. 3. He endured the Scorn, and Affronts, the Insults, and Outrage of a giddy Multitude, who, if they were sometimes attentive to hear him, and owned that never Man spake as he spake ; if they conceived a Reverence for him, while they were under the Astonishment occasion'd by his Miracles, or were the immediate Objects of his heavenly Bounty ; if they followed him, because of the Loaves and Fishes, with which He fed them ; if they celebrated his Entrance into the holy City with unusual Honours, and loud Hosannah's ; were soon tempt-
ed

ed to revoke their Applauses, to reproach, and vilify Him, to endeavour to *cast him down* from Precipices, or to *stone him*, St. Luke iv. 29. St. John viii. 59. Thus did He endure the perpetual *contradiction of sinners against himself*, Heb. xii. 3. while they daily lay in wait to ensnare Him in his talk, that they might inform their Rulers against him; while they irritated him by opprobrious Expressions, and pursued him with Slanders, and Calumnies, or maliciously contrived, and attempted to destroy Him, though He escaped their Hands, because his Hour was not yet come. At last, the Consummation of his Sufferings drew nigh, and He was delivered over to their Will. *Of a truth against thy holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand, and thy counsel determined before to be done*, Acts iv. 27, 28. *Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain*, Acts ii. 23.

Qu. Upon what account did Christ suffer?

Ans. To redeem us from Sin, according to the Covenant he made with his Father. *Thou shalt make his soul an offering for sin*, Isai. liii. 10. *He hath born our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed*, ver. 4, 5.

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In burnt-offerings, and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. God spared not his own Son, but delivered him up for us all, Rom. viii. 32. He sent him to be the Propitiation for our Offences, 1 St. Job. ii. 2. and He came to give his life a ransom for many, St. Matt. xx. 28. His Father laid on him the iniquity of us all : and He on his part laid down his life of himself, St. John x. 18. and gave himself for us an offering and sacrifice to God, Eph. v. 2. thus when we were enemies, we were reconciled to God by the death of his Son, Rom. v. 10. it pleased the Father (having made peace by the blood of his cross) by him to reconcile all things to himself, Col. i. 20. Christ died for our sins according to the scriptures, 1 Cor. xv. 3. and hath redeemed us from the curse of the law, being made a curse for us, Gal. iii. 13. it was agreed, that He through the grace of God should taste death for every man, Heb. ii. 9. On this account Christ was once offered to bear the sins of many, Heb. ix. 28. and we are sanctified through the offering of the body of Jesus Christ once for all, Heb. x. 10. St. PETER also teaches us that Christ suffered for us, 1 Epist. ii. 21. and that we were redeemed by the precious blood of Christ, 1 Epist. i. 19.

Qu. Were any particular Circumstances of our blessed Saviour's Sufferings pointed out ?

Ans. Yes ; many were signified by Types, and foretold in the *Prophetical Writings* : which St.

PAUL

of the Church Catechism. III

PAUL insisted upon in the course of his Preaching, to convince his Hearers of the Truth of the Christian Doctrine. *Having therefore obtained help of God, I continue unto this day, witnessing both to small, and great, saying none other things, than those which the prophets and Moses did say should come; that Christ should suffer, &c.* Acts xxvi. 22.

Qu. Name some of the more eminent Types of Christ's Sufferings.

Ans. ISAAC, the *Paschal Lamb*, the Goat on which the Lot of the Lord fell, which was to be a Sin-offering, and the *Brazen Serpent*, were Types of our blessed Lord's Sufferings; as in general all the *Sacrifices* were, both before and under the Ceremonial Law.

Qu. Did Christ suffer all that was before signified by Types and *divine Ordinances*, or revealed in God's Word?

Ans. Yes, every particular, as He declared he should. *All things that are written by the prophets concerning the son of man, shall be accomplished: for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death,* St. Luke xviii. 31. *Truly the son of man goeth as it was determined,* chap. xxii. 22. xxiv. 25. *Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled,* Acts iii. 18.

Qu. You asserted that Christ was the only begotten

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gotten and eternal Son of God, and very God of very God ; could He suffer ?

Ans. Yes. The princes of this world — crucified the Lord of glory, 1 Cor. ii. 8. God — purchased the church with his own blood, Acts xx. 28.

Qu. But was it possible for the Divine Nature to suffer ?

Ans. No. But the second Person in the Divine Nature, suffered in his Human Nature. He reconciled us in the body of his flesh through death, Col. i. 21. Christ hath suffered for us in the flesh, 1 Pet. iv. 1. Being put to death in the flesh, chap. iii. 18.

Qu. How did Christ's Human Nature suffer ?

Ans. Wholly, in both Parts thereof, his Soul, as well as his Body. He was filled with Anguish of Mind, and shrunk with Horror, upon the Pre-apprehension of the Miseries He was to undergo. He began to be sorrowful, and very heavy, then saith he unto them, My soul is exceeding sorrowful, even unto death, St. Matt. xxvi. 37, 38. He began to be sore amazed, St. Mark xiv. 33. Being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground, St. Luke xxii. 44. when He was poured out like water, and his heart was like wax, and melted in the midst of his bowels, Psal. xxii. 14. He intreated his Father with the utmost vehemence and pressing importunity, that if it were possible this cup might be removed from him, and that the hour might pass from him, St. Mark xiv.

35, 36. *In the days of his flesh he offered up prayers and supplications, with strong crying and tears,* Heb. v. 7. the Infidelity, Obstinacy, and Ingratitude of his chosen People, whom he came to seek, and to save, pierced his Heart; the treachery of one Disciple in betraying him, the cowardice of another in denying him, and the desertion of the rest, who forsook him and fled; added Weight to his Sorrow; but the Sense of the Divine Indignation, and Vengeance against Sinners, which pursued him when he was treated as their *Substitute* and *Proxy*, quite overwhelmed him. God's withdrawing the Light of his Countenance, and forsaking him, extorted from him the most bitter Complaints, when He *refused to help him*, or to bear his cry, Psal. xxii. 1, 2. and then, as to his body, he was bound, scourged, buffeted, spit upon, tortured, wounded, and put to death in the manner that will be related hereafter, thus, as St. PETER informs us, *He his own self bare our sins in his own body, on the tree,* 1 Epist. ii. 24. He did not imperceptibly and miraculously convey himself away, and leave SIMON the Cyrenian, or any other to suffer in his stead, (as some Hereticks idly conceived) but sustained the Fierceness of God's Anger, and felt the Effects thereof in his own Person, He *trod the wine-press alone*, Isa. lxiii. 3.

Qu. Under whom did our Lord suffer?

Ans. Under PONTIUS PILATE.

Qu. Who was He?

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Ans.

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Ans. The *Roman* Governor of *Judea*, under *TIBERIUS* the Emperor.

Qu. What was the Title of his Office ?

Ans. It was that of *Procurator*, whose Business it was to take care of the Province in the Emperor's stead, and to look after the Collection of the publick Taxes and Tribute, by his Authority and Appointment; in Subordination to the *President* of *Syria*.

Qu. Was there not something extraordinary in his Commission, more than in those of other Officers of the same Denomination ?

Ans. Yes ; He had the Power of Life and Death ; which was not usually granted to *Procurators*, but by an especial Providence he was invested with it, that Christ might suffer by a particular Kind of Death, not appointed by the Law of the *Jews*, and so not likely to be inflicted by their Rulers, had they condemned him.

Qu. Was not *PILATE* highly wicked in passing Sentence against our blessed Saviour ?

Ans. Yes ; He was convinced in his own Conscience that our Lord was innocent, he owned that he found *no fault* in him, and perceived that the Chief Priests had delivered him out of *Envy* and *Malice* ; and therefore abused the Trust reposed in him as a Judge, and violated his Duty, when he suffered himself to be prevail'd upon by the Clamours and Importunity of the Rabble. He was afraid indeed when he was informed that our Saviour *made himself the Son of God*, and those
Terrors

Terrors were probably encreased by the Admonition of his Wife, who sent to desire he would have *nothing to do with that just man*, because she had that Day *suffered many things in a dream because of him*; and therefore seem'd willing to release him, after having *chastised him*: yet notwithstanding out of a cruel, and arbitrary Disposition, and in order to ingratiate himself to the *Jews*, whom his former Extortion and Oppression had exasperated against him, and to prevent their accusing him of Disregard to the Emperor's Interest, and Remissness in quelling Seditions and Insurrections, *He delivered Jesus to their will*, tho' with some Reluctance, and contrary to what he declared he had determined in his own Breast, which was to dismiss him, since he had not found him guilty, *touching those things whereof they accused him*; and at last affected to appear *innocent of the blood of that just person*, and meerly to be constrained by the Apprehension of a Tumult, and the ill Effects with which it might be attended, to exercise such Cruelty.

Qu. Why is PONTIUS PILATE mentioned in this Article?

Ans. That thereby the particular Time of Christ's Suffering may be ascertained, and that we may be satisfied that it was at that very Juncture which had been prefixed for the *Messiah's* Coming, when the Scepter was departed from *Judah*, when they had no Government of their own, but as well their Magistrates, as their High-Priests

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were appointed by the *Romans* to whom they were in Subjection, and when the *threescore and two weeks* of Years, which the Prophet DANIEL had assigned, when *Messiah the Prince* was to be cut off, were exactly fulfilled ; in which we may observe the peculiar Providence of God, in setting up a *Gentile Judicature* at that time in *Jerusalem*, where *Christ* was to suffer, that he might by that means suffer Death in the manner which had been prescribed by the Prophecies that went before concerning him.

Qu. In what Year of *TIBERIUS's* Reign, did *Christ* suffer ?

Ans. Most probably in the Eighteenth.

Qu. What Sort of Death did *Christ* suffer ?

Ans. He was Crucified.

Qu. What Types signified, or what Prophecies foretold that *Christ* should suffer this kind of Death ?

Ans. ISAAC, who was a Type of *Christ*, represented the particular Circumstance of his *bearing his cross*, when he carried the Wood upon his Shoulders, which was intended to be used, in sacrificing him ; in Obedience to that Command, which God had given to ABRAHAM, as a Trial of his Faith and trust in the Most High, and entire Resignation to the Divine Will, *Gen. xxii. 6.* The *Serpent of brass*, being fixed upon a Pole, and lifted up, prefigured our Saviour's hanging upon the Cross. The manner in which the *Paschal Lamb* was dressed, and fastned upon the

the Spit to be roasted, referred to his Crucifixion, it being the great *Type* of Christ.

Qu. What Prophecies foretold our Lord's Crucifixion?

Ans. The 22^d Psalm, the 16th Verse, *They pierced my hands and my feet*, alludes to his being nailed to the Cross; and ZECHARIAH mentions the wounding his Body with a Spear while he hung upon the Cross, Chap. xii. 10. *They shall look upon me whom they have pierced.* He himself declared that he should suffer this kind of Death, when there was no apparent Probability of it. *Behold, we go up to Jerusalem, and the son of man shall be betrayed unto the chief-priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him,* St. Matt. xx. 18, 19. *As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up,* St. John iii. 14. And again, *If I be lifted up from the earth, I will draw all men unto me* (this he said signifying what death he should die) St. John xii. 32, 33.

Qu. What Circumstances was our Lord's Crucifixion attended with?

Ans. After PILATE had given Sentence that it should be as the Jews required, when they were instant with loud voices, saying, *Crucify him, crucify him,* (St. Luke xxiii. 21, 23, 24.) the Soldiers first scourged him, according to the Custom of such Executions, and added other provoking and contemptuous Usage; they blindfolded, buffeted, and

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spit upon him; they *mocked* him, by stripping him, and putting on him a purple Robe, placing a *Reed* in his right Hand, and a *Crown of Thorns* upon his Head, and bowing the Knee before him, and crying, *Hail, King*; and then, after they had again clothed him in his own Raiment, they led him away to *crucify him* out of the City, and forced him to *bear his cross* until he *fainted*; after which they compelled SIMON a *Cyrenian* coming out of the Country to carry it after him; and when they came to Mount *Calvary*, the Place of Execution, *there they crucified him* between two Malefactors, St. *Matt.* xxvii. 27, &c. St. *Mark* xv. 16, &c. St. *Luke* xxiii. 26. St. *John* xix. 16, &c. and thus *He was numbered with the transgressors*, Isa. liii. 12. the *Jews* also derided him upon the Cross, and bid him *save himself*, and come down from thence, that they might believe him; and allowing the 22^d Psalm to belong to the *Messias*, and, supposing that the Deliverance promised in the Conclusion thereof was to be *temporal*, which there could be no Prospect of in our Saviour's Case, they thence concluded he had falsely, and presumptuously assumed to himself that Character, and that they might justly reproach him in the Language of the Enemies of the true *Messiah*, since the Event was not likely to demonstrate their Error and Folly, as it would that of those the Psalmist described.

Qu. What was the particular Nature of Crucifixion?

Ans.

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Ans. The Person, condemned to this Punishment, was fixed upon a Piece of Timber, the Foot of which was placed in the Ground, and set upright; on the Forepart, at some Distance from the Ground, a Piece of Wood was fastned for the Feet to rest upon, and to which they were nailed; towards the Top, a Beam went a-cross, to which the Arms were nailed, being stretched out to their full Length; the Head was above this Beam, and just over it, on the uppermost Part of the upright Timber, the *Accusation* or *Title* was written, signifying the Offence for which He suffered.

Qu. What was the *Title* or *Accusation* written over our Saviour's Head?

Ans. *Jesus of Nazareth the King of the Jews*, St. John xix. 19.

Qu. What then was the Charge the *Jews* chiefly alledged against Christ before PILATE?

Ans. Sedition, and a Design of setting himself up for a King in opposition to CESAR. *We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He himself is Christ a King*, St. Luke xxiii. 2. And again, *If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar*, St. John xix. 12.

Qu. Was not *Crucifixion* a most terrible Punishment?

Ans. Yes, it was the most ignominious, and painful of any in use amongst the *Romans*; where-

in the Criminals (who were generally Slaves and Fugitives, or the vilest Malefactors) lingred in most sharp and bitter Torments.

Qu. Did Christ die by this Means?

Ans. Yes, by the Extremity of the Pain He endured, his Soul was separated from the Body. He commended his Spirit into his Father's hands, and gave up the Ghost, St. Luke xxiii. 46. upon which Departure of the Soul, his Body was deprived of all Sense, and Motion, and vital Functions.

Qu. Was it necessary that Christ should die?

Ans. Yes, He was the lamb, slain from the foundation of the world, Rev. xiii. 8. by the Fore-appointment of God; and St. PAUL teaches, that He died for our sins according to the Scriptures, 1 Cor. xv. 3. The Sacrifices were slain as Figures of his Death, because without shedding of blood is no remission, Heb. ix. 22. therefore He gave himself a ransom for all, 1 Tim. ii. 6. and in him we have Redemption through his blood, Eph. i. 17. Col. i. 14. ISAIAH foretold of him, that He should be brought as a lamb to the slaughter, and should be cut off out of the land of the living, when his Soul was made an offering for sin, Isaiah liii. 7, 8, 10. Jesus was made a little lower than the angels, for the suffering of death, that he by the grace of God should taste death for every man, Heb. ii. 9. Christ our passover was slain, 1 Cor. v. 7.

Qu.

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Qu. Did any thing extraordinary happen upon Christ's Death?

Ans. Yes, the *Sun* withdrew its Light; the *vail of the temple* was rent in twain from the top to the bottom; the *earth* quaked; the *rocks* were rent; and the *graves* were opened; so that they who saw what came to pass were obliged to declare his Righteousness, and confess that *truly* He was the *Son of God*, St. Matt. xxvii. 54.

Qu. What became of our Lord's Body after He was dead?

Ans. It was taken down from the Cross, and buried. *They took him down from the cross, and laid him in a sepulchre*, Acts xiii. 29. *I delivered unto you—that He was buried*, 1 Cor. xv. 3, 4.

Qu. Why was it not kept some considerable time hanging upon the Cross?

Ans. At the Request of the *Jews*, that the Sabbath, which was the next Day, and was an *High-day*, being the Sabbath of the Passover, might not be profaned; his Body, together with those of the two Malefactors, was ordered to be taken down from the Cross.

Qu. Was there any thing remarkable concerning our blessed Saviour's Body?

Ans. Yes, being perfectly dead, before He was taken down from the Cross, his Legs were not broken, as those of the Malefactors were; by which means a particular *typical ordinance*, concerning the *Paschal Lamb*, was observed, with regard to him, that *a bone of him should not be broken*,

broken, in which Circumstance the Type was exactly answered, and a Scripture Prophecy was fulfilled, *Psal. xxxiv. 20. He keepeth all his bones, not one of them is broken.*

Qu. Was there any other Prophecy fulfilled at the same time?

Ans. Yes, that of the Psalmist, *Psal. xxii. 18.* by the Soldiers, who, as was there foretold, parted his garments among them, and cast lots upon his vesture, or Coat, because it was woven without seam.

Qu. Who buried our blessed Saviour?

Ans. *Joseph of Arimathea*, an honourable Counsellor, who went in boldly to Pilate, and begged his Body, and laid it in his own new sepulchre hewn out of a rock, wherein never man was laid before, *St. Matt. xxvii. 57, 58. St. Mark xv. 48. St. Luke xxiii. 50, 51, 52.*

Qu. Did any one besides assist him in this Office?

Ans. Yes, *NICODEMUS*, who brought a Mixture of Myrrh and Aloes, about an hundred pound weight, to embalm the Body. *St. John xix. 39, 40.*

Qu. Were any Prophecies fulfilled by Christ's Burial?

Ans. Yes, that of *Isaiah liii. 9. He made his grave with the wicked, and with the rich in his death.* Whereas they who were crucified were not usually allowed to be buried.

Qu. Why is it necessary to believe this Article?

Ans.

ANS. That the Reality of his Incarnation may be further confirm'd to us ; and that we may be assured of our Redemption, and the Forgiveness of our Sins by his Death, *being justified by his blood we shall be saved from wrath through him*, Rom. v. 9. *Who is he that condemneth ? it is Christ that died*, Rom. viii. 34.

Secondly, We should firmly believe this Article, to imprint on our Minds a due Sense of the heinous Nature and terrible Consequences of Sin, which required that it should be *expiated* by so precious a *Sacrifice* ; and by which God was incensed to such a Degree, that He would not spare his *beloved*, and *only begotten Son*, when he became the Substitute of Sinners ; that we should conceive the utmost Abhorrence of it, and esteem it the worst of Evils.

Q^y. What Use should we make of Christ's Sufferings ?

ANS. We should contemplate the Bitterness of them with sympathetick Grief and Concern ;

We should strive to express our Gratitude for his infinite Love, which made him willingly submit to them for our Sakes, by a reciprocal Affection, since *greater love hath no man, than this, that a man lay down his life for his friends*, St. John xv. 13. *But God commendeth his love towards us, in that while we were yet sinners, Christ died for us*, Rom. v. 8. Now the only true, and acceptable Testimony of our Love and Gratitude, is an Obedience to his Heavenly Will, and endeavouring
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to become pure, and holy, as He is holy; *If ye love me, keep my commandments*, St. John xiv. 15. These Effects were intended to be produced in us by the Sufferings and Death of the blessed JESUS. He gave himself for our sins, that He might deliver us from this present evil world, Gal. i. 4. or as in the Epistle to Titus ii. 14. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He his own self bare our sins in his own body on the tree, that we being dead unto sin should live unto righteousness, 1 Pet. ii. 24. Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. That we should no longer live the rest of our time to the lusts of men, but to the will of God, 1 Pet. iv. 1. And we are constantly exhorted, in Conformity to his Example, to make it our chief Study and Endeavour, to crucify the Flesh with the sinful Affections and Lusts knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, Rom. vi. 6. but that we should reckon our selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. and that we may be figuratively buried with him in putting off the Body of Sin. And more especially, in Imitation of his transcendent Loving-kindness, who offered himself a Sacrifice to purchase Redemption for us, we should be ready to undertake the most laborious Task, and expose our selves chearfully to
any

any Difficulties, and Dangers, or Persecutions, in order to do good, to advance the Interests, and procure the eternal Happiness of our Fellow-Christians; since He laid down his Life for us, *we ought to lay down our lives for the brethren,* 1 John iii. 16.

That we should not only be contented, but even exceeding glad on our part, whenever we are counted worthy to suffer shame for his name, and the Profession of our Faith in him, *Acts v. 41.* And to count it all joy, when we fall into divers Temptations, *St. James i. 2.* and to esteem the reproach of Christ greater riches, than all the treasures of this World, *Heb. xi. 26.* For even hereunto were we called, because Christ also suffered for us, leaving us an example that we should follow his steps, 1 Pet. ii. 24. We should be ready to take up the Cross, and follow him the Captain of our salvation, who was made perfect through sufferings, *Heb. ii. 16.* Looking unto Jesus, the author and finisher of our faith, —and considering him that endured such contradiction of sinners against himself, lest we should be weary or faint in our minds, *Heb. xii. 2, 3.* we should let this mind be in us, which was also in Christ Jesus, *Phil. ii. 5.* We should arm our selves with Meekness and Patience, that we may submit with absolute Resignation to the Will of our Heavenly Father, and resolve to endure the Afflictions with which he chastises us, with Courage, and Fortitude; knowing that *he that taketh not his Cross, and followeth after him, is not worthy of him,* *St. Matt. x.*

38. We should be so far from being offended at the Meanness of his outward Appearance, or ashamed of our crucified Saviour, and his Gospel, that we should rather glory in the Circumstances of his Humiliation, and boast of the Indignities, Scorn, and Contempt that were cast upon him, and the Punishment which by wicked Men was inflicted upon him, when we consider the blessed, and wonderful Effects thereof, that *it is the power of God unto salvation, Rom. i. 16. I desire to know nothing but Jesus Christ, and him crucified, 1 Cor. ii. 2. God forbid that I should glory save in the cross of our Lord Jesus Christ, Gal. vi. 14. We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God, 1 Cor. i. 23, 24.*

Qu. What does the Example of JOSEPH of Arimathea, and NICODEMUS suggest to us?

Ans. We are thereby instructed, that it is a commendable, and pious Practice to solemnize the Funerals of our Friends, and Fellow-Christians with decent Regard.

Qu. Pass on to the *Fifth Article*?

Ans. **We descended into hell; the third Day we rose again from the Dead.**

Qu. What do you observe with Regard to the first Clause of this Article?

Ans. That it was not extant in the most Antient Creeds and Confessions of Faith, either in the Eastern or Western Churches; it appear'd
first

first in the *Aquileian Creed*, and was taken from thence into the *Roman*, generally called *Apostolical*, and for that Reason, in after Ages, supposed to be drawn up, and delivered by the Apostles themselves.

Secondly, That several of the Fathers annex this Clause to the foregoing Article, to which indeed it seems more properly to belong, as being the conclusion of our blessed Lord's Humiliation, and Sufferings; whereas his Resurrection was the beginning of his Exaltation; unless we embrace the Opinion of those, who think He descended into Hell, only to Triumph over the Powers of Darknes in their own Territories, and rescue whom he pleased from their Bondage, under the Dominion of Satan, and lead captivity captive.

Qu. What is meant by Christ's Descent into Hell?

Ans. Amongst a great Variety of Opinions, the most probable is, that Christ's Soul went to the Place of departed Souls, where they are confined in a State of Separation from the Body, which is one Part of the Punishment of Sin; but as He was without Sin, God would not leave his soul in hell, in the Place and Condition of Sinners: and for this He had God's infallible Word and Promise to rely upon, as the Psalmist declared concerning him, and speaking in his Person. *Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption*, Psal. xvi. 10. Acts ii. 27. That Death might not long

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long have Dominion over him, that his Soul might not continue in that Place and State of Separation, till his Body was putrified, and corrupted.

Qu. What is meant by his Rising again from the Dead ?

Ans. That his Soul, which was separated from the Body, was again united to it, and so he was again endued with Life. *He is not here, but is risen*, St. Luke xxiv. 6.

Qu. Was Christ to rise again ?

Ans. Yes, his Resurrection was prefigured by *Types*, and foretold in *Prophecies*. ISAAC, JOSEPH, and the Prophet JONAS, who were *Types* of Christ, and wonderfully delivered from Death, signified his Resurrection after Death ; more especially the last, in Respect of the Circumstance of time between his Death and Resurrection, St. Matt. xii. 39, 40. chap. xvi. 4. St. Luke xi. 29. *Yet have I set my king upon my holy hill in Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee*, Psal. ii. 6, 7. *Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine HOLY ONE to see corruption. Thou wilt show me the path of life*, Psal. xvi. 9, 10, 11. Both which Passages of the Psalmist refer to our blessed Saviour's Resurrection, and are so interpreted by the Apostles, (who were under the Influence of the same Spirit, which spake by the Prophets) the former Passage by

by St. PAUL, *Acts* xiii. 33. the latter by St. PETER, *Acts* ii. 30, 31.

Qu. What Proof have we of Christ's Resurrection ?

Ans. The greatest that can be required ; *Human, Angelical, and Divine* ; first Human ; besides the Women, MARY MAGDALEN, and others, *St. Matt.* xxviii. 9. *He showed himself alive to his Disciples after his passion*, *Acts* i. 3. their Number was very considerable, as recounted by St. PAUL, *1 Cor.* xv. 5, 6, 7, 8. *He was seen of Cephas, then of the twelve, after that He was seen of above five hundred brethren at once, after that He was seen of James, then of all the Apostles, and last of all He was seen of St. PAUL, after his Ascension.* And they could not be deceived by an Impostor, being so well acquainted with his Person, and having long known him, and intimately conversed with him. Besides, He convinced them that he really lived again, by many *infallible Proofs* : He did not appear to the Apostles in the Night, when they were single, and might be overwhelmed with Fear, and Surprize, but he came to them in open Day, when they were all together, and when they might be encouraged by their Number to examine him carefully, and remove every Doubt, or Scruple : He demonstrated that He was no airy Phantom, or Illusion, no Apparition, or Spirit ; but that it was He himself clothed with substantial Flesh, and Blood ; the very *same Body* to which his *Soul* was before united. *Behold my*
K *hands*

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hands and my feet—handle me, and see, for a spirit hath not flesh and bones, as ye see me have: and when He had thus spoken, He showed them his hands, and his feet, St. Luke xxiv. 39, 40. He talked with them, and took a Piece of a broiled Fish, and an Honey-comb, and did eat before them, ver. 42, 43. He condescended to satisfy the obstinate Incredulity of St. THOMAS, by the most sensible Evidence of Sight, and Feeling: He saith to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing, St. John xx. 27.

Again, He did not barely vouchsafe them a transient View of his Person, or Content himself with appearing once or twice; but He was frequently in their Company, *being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Acts i. 3. and the Report of the Roman Soldiers, procured by the Sollicitation of the High Priests and Elders of the Jews, who, as the Evangelists observe, bribed them highly to disavow the Truth, will be so far from invalidating the Testimony of our Lord's Disciples, that it will rather support, and confirm it, in the Opinion of all unprejudiced and judicious Enquirers; for in the first Place they were obliged to confess, that the Body, which was committed to them with so strict a Charge to keep it safely, was no longer in their Custody; they pretended indeed that it was stolen away by his Disciples,*
which

which was the very thing they were caution'd to prevent : if they averred this as a Certainty, they convicted themselves of bearing false Witness, since they owned they were asleep at the Instant when it was removed, and so could not possibly discover who were actually concern'd in taking him away ; if we indulge them so far, as to let this Circumstance pass only for an Addition of their own, by way of probable Conjecture, we must conclude, they could not be sure he was not risen again ; but there is the strongest Presumption that they were guilty of Falshood, in alledging themselves to have been asleep ; and that they concealed what they knew of the Matter, and the Surprize, and Consternation they were in, upon the Earthquake, and the Descent of the Angel, who *rolled back the stone from the door of the Sepulchre, and sat upon it*, St. Matt. xxviii. 2, 3, 4. by the Instigation of the *Jewish* Rulers, to deceive the Populace, and incense them against the Apostles, and harden them in their Infidelity. Had this not been the Case, we cannot think the Governor would have excus'd such a notorious Breach of military Discipline, or that the Priests and Elders would have interposed, and prevail'd with him to pardon the Guard ; they would rather have demanded Justice against such Offenders, in a Matter of the utmost Importance to them, and urged PILATE to proceed against them with extraordinary Severity.

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Secondly, The Angels testified the same Truth to the Women, MARY MAGDALEN, and the other MARY, JOANNA, and their Companions. *He is not here, for he is risen, as he said*, St. Matt. xxviii. 6. *And entring into the sepulchre, they saw a young man sitting on the right side, cloathed in a long white garment; and they were affrighted: and he saith unto them, be not affrighted; ye seek Jesus of Nazareth which was crucified; He is risen, He is not here*, St. Mark xvi. 6. *And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments, and as they were afraid and bowed down their faces to the Earth, they said unto them, why seek ye the living among the dead? He is not here, but is risen*, St. Luke xxiv. 4, 5, 6.

Thirdly, The divine Testimony of the Resurrection of Christ, was God's sending the Holy Ghost in Consequence thereof; which our Lord himself had encouraged them to expect, as *the promise of the Father*; and when they were baptized therewith, they *with great power gave witness of the Resurrection of the Lord Jesus*, Acts i. 3, 4. and chap. iv. 33.

Qu. By whom was Christ raised from the Dead?

Ans. By the Power of the Father, and his own, and that of the Holy Ghost. *This Jesus hath God raised up*, Acts ii. 32. *Whom God hath raised from the dead*, Acts iii. 15. chap. iv. 10. *Him God raised up—and showed him openly*, Acts x.

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40. *And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again, Acts xiii. 32,*

33. *And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. We have testified of God, that He raised up Christ, 1 Cor. xv. 15. God the Father who raised him from the dead, Gal. i. 1. According to the working of his mighty power, which He wrought in Christ, when He raised him from the dead, Eph. i. 19, 20. Through the faith of the operation of God, who hath raised him from the dead, Col. ii. 12. His Son whom He raised from the dead, even Jesus, 1 Thess. i. 10. The God of peace, that brought again from the dead our Lord Jesus, Heb. xiii. 20.*

—*Destroy this temple, and in three days I will raise it up, St. John ii. 19. But he spake of the temple of his body, ver. 21. (St. John v. 21.) I lay down my life that I might take it again: no man taketh it from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again, St. John x. 17, 18. Being put to death in the flesh, but quickned by the Spirit, 1 Pet. iii. 18.*

Qu. *After what time did Christ rise again?*

Ans. *On the third Day after his Death.*

Qu. *Was this time appointed for his rising?*

Ans. *Yes, it was typified by the Wave-sheaf under the Law. On the morrow after the sabbath, the priest shall wave it; and by JONAS, as Christ*

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himself inform'd the *Jews*, when he expressly foretold it.

As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth, St. Matt. xii. 40.

Qu. How are these Days counted ?

Ans. The Day of his Crucifixion, which was the Preparation, called by us *Good-Friday*, was one ; the Sabbath of the Passover was the second ; and the Day of his Rising, being the first of the Week, was the third, and our *Easter-Day* : which we observe in every Week as our *Christian-Sabbath*, in Memory of this glorious Event, and call it the *Lord's Day*.

Qu. Was this manner of counting three Days, usual, when Part only of the first, and last was included ?

Ans. Yes, it was a general Way of reckoning, both amongst the *Jews*, and other Eastern Nations ; what was done on the beginning of the last Day, was said to be after so many Days, although the Distance of Time was but from the latter End of the first, to the beginning of the last : thus Children were counted to be circumcised after eight Days, though they were born at the Conclusion of the first, and circumcised about the Middle of the last of that Number : thus also the Feast of *Pentecost* was esteemed to be fifty Days after the *Wave-Offering*, though the Day of the
Wave-

Wave-Offering made one of them, and the Day of *Pentecost* another.

Qu. Was Christ to die again after his Resurrection?

Ans. No, He hath thereby triumphed over Sin and Death, and therefore *Death hath no more dominion over him*, Rom. vi. 9. He now *liveth*, for ever, *unto God*, ver. 10.

Qu. Why was Christ raised from the Dead?

Ans. *First*, That he might receive the Reward due to his great Condescension, and Humility, *Phil. ii. 8, 9.*

Secondly, That he might thereby be declared to be the Son of God with power, Rom. i. 4.

Thirdly, That he might fully acquit us of all Guilt, and present us unto God as pure and upright. *And was raised again for our justification*, Rom. iv. 25.

Fourthly, That by becoming the *first-born from the dead*, He might give us a sure Token and Pledge of the general Resurrection, and fill us with Hopes of becoming the *Harvest* of which He was the *First-fruits*.

Qu. Why is it necessary for us to believe this Article?

Ans. To strengthen our Faith, and confirm our Trust in him; to create in us an entire Dependance upon God's Pardon, and Acceptance, and a lively Hope of an eternal Inheritance, by his Resurrection; that each Man may thereby apply to himself in particular, the Advantages which were

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intended to be conferr'd upon all that would qualify themselves to enjoy them. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead : to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 3, 4.*

Qu. What practical Use are we to make of our Lord's Resurrection ?

Ans. We are to endeavour to express a figurative and spiritual Resemblance thereof in our own Persons ; by rising from the Death of Sin to a Life of Righteousness, and true Holiness. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14.* that, since God hath quickned us, *who were dead in trespasses, and sins, Eph. ii. 1.* it should be our chief Study and Concern, to *walk in newness of life, Rom. vi. 4.* That we should *rise with Christ, and seek the things which are above, Col. iii. 1.* that we should not henceforth live unto our selves, but *unto him who died for us and rose again, 2 Cor. v. 15.* Being stedfastly determined never to listen to wicked Counsels, or be prevail'd upon by Temptations, lest we should relapse into that State of spiritual Death ; but, on the contrary, to persevere in all good Works, and live unto God. *Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord, Rom. vi. 11.* *Yield your selves unto God, as those that are alive from the dead, ver. 13.*

Qu.

Qu. Give an Account of the *Sixth* Article.

Ans. **He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.**

Qu. Was the *Messias* to ascend?

Ans. Yes, this was *typified* by the High Priest's entring into the *Holy of Holies*, as the Apostle teaches, *Heb. ix. 11, 12.* for, in Allusion to this, He declares, that *Christ being come an high-priest of good things to come—entred in once into the holy place.* ENOCH and ELIJAH, who were taken up into Heaven, may in this respect be considered as Types of the *Messiah*; and JOSHUA who conducted the People of God, and went before them into the Land of Canaan, the Image of the heavenly Inheritance; this was also foretold by the Psalmist, *Thou hast ascended up on high, Psal. lxxviii. 18.* and in another Place, with a View to this, he enjoins, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in, Psal. xxiv. 7. Micah. ii. 13. The breaker is come up before them, they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Thus did the Spirit of Christ, in the Prophets, testify beforehand the sufferings of Christ, and the glory that should follow, *1 Pet. i. 11.* for this Reason our blessed Saviour reproved his Disciples, that they were *slow of heart to believe all that the prophets have spoken*, and refers it to themselves

themselves to determine whether Christ *ought not to have suffered these things*, (which they had just before related to him) *and to enter into his glory*, St. Luke xxiv. 25, 26.

Qu. What Scriptures inform you that Christ actually ascended?

Ans. St. Mark xvi. 19. *After the Lord had spoken unto them, he was received up into heaven. And it came to pass, while he blessed them, He was parted from them, and carried up into heaven*, St. Luke xxiv. 51. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight*, Acts i. 9, 10.

Qu. What Space of time was there between Christ's Resurrection and Ascension?

Ans. Forty Days. *Being seen of them* (his Disciples) *forty days*, Acts i. 3.

Qu. Why was there so long an interval between his Rising and Ascending?

Ans. He staid on Earth for a Season that he might show himself alive to his Disciples, *by many infallible Proofs*; that he might leave them Rules for their Conduct in settling and governing his Church; and that he might more fully instruct them in the Mysteries of the Gospel; *He was parted from them after that he through the Holy Ghost had given commandment to the apostles whom he had chosen—speaking of the things pertaining to the kingdom of God*, Acts i. 2, 3.

Qu. How did Christ ascend?

Ans.

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Ans. In his human Nature entire ; that Body which was re-united to the Soul, was, together with it, carried up, in a visible and triumphant Manner, from these lower Regions, and traversed the Air ; and that, in all Probability, in the Presence of five hundred Disciples gathered together according to his Appointment, until the Clouds interposed to conceal him from their Eyes. *While they beheld,* &c. *Acts* i. 9.

Qu. Whither did Christ ascend ?

Ans. Into Heaven, or the highest Heaven, the most blessed Region, where the Father hath placed his Throne ; where He dwells by a more especial Presence, and most gracious Influence ; and where his Glory is exhibited in its utmost Splendor.

Qu. How is Christ exalted in Heaven ?

Ans. He sitteth at the right Hand of God the Father Almighty.

Qu. Was the *Messias* to be placed there ?

Ans. Yes, JOSEPH's being raised to be the second Person in the Kingdom of *Egypt* under PHARAOH, prefigured it, and the Psalmist expressly foretold it. *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,* Psal. cx. 1.

Qu. Do the Scriptures inform you that Christ sitteth on the right Hand of God ?

Ans. Yes, *He was received up into heaven, and sat on the right hand of God,* St. Mark xvi. 19. which two Angels notified to his Disciples, after he was out of their Sight, *Acts* i. 10, 11, where
St.

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St. STEPHEN beheld him, when being full of the Holy Ghost, he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, Acts vii. 55. God set him at his own right hand in the heavenly places, Eph. i. 20.

QU. But since God is a pure Spirit, and hath no Parts, nor Hands; how is this to be understood?

ANS. Of his being rewarded with perfect, and everlasting Felicity in his human Nature; of his being placed there, where the divine Presence is most illustriously manifested: alluding to the Custom of the Eastern Monarchs, who set those Persons, on whom they conferred the highest Honour, and chief Command under themselves, on the right Hand of their Royal Throne, and by this Ceremony signified, that they were thereupon to be regarded as their Vicegerents, and principal Officers, to whom the Administration of their Realms was committed; of his being invested with Power and Dominion; his obtaining Glory and Honour, and Dignity, and an established Authority over all Things; so that he is worshipped, and adored, and served by the Angels of God, who do his Pleasure. *Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven, St. Matt. xxvi. 64. We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1. Worthy is the lamb that was slain to receive power and riches, and wisdom, and strength,*
and

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and honour, and glory and blessing, Rev. v. 12. All power is given unto me in heaven, and in earth, St. Matt. xxviii. 18. God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to (or in) the glory of God the Father, Phil. ii. 9, 10, 11. And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, Ephes. i. 20, 21, 22. He ascended up far above all heavens, Eph. iv. 10. Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him, 1 Pet. iii. 22. then was the Prophecy of the Psalmist illustriously fulfilled, Of the fruit of thy body will I set upon thy throne, Psal. cxxxii. 11. and the Declaration of the Angel, He shall be great, and shall be called the Son of the highest, and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end, St. Luke i. 32, 33. God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36.

QU. How is Christ employed in this his Kingdom of Glory?

ANS. He mediates and intercedes for us, having as our *Higb Priest* entered into the *Holy of Holies*, and pleading

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pleading the Merit of that Sacrifice which he once offered for Sins ; and he procures, and dispenses to his Servants his Divine Gifts and Blessings. *Christ is entered into heaven it self now to appear in the presence of God for us, Heb. ix. 24. Christ, who is at the right hand of God, who also maketh intercession for us, Rom. viii. 34. He ever liveth to make intercession for them, Heb. vii. 25. We have an advocate with the Father Jesus Christ the righteous, 1 John ii. 1. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and bear, Acts ii. 33. When he ascended up on high, he led captivity captive, and gave gifts unto men, Ephes. iv. 8. from Psalm lxviii. 18. He also prepares for his Saints a Place in his Father's house, where are many mansions, St. John xiv. 2.*

Qu. How long shall Christ sit at the right hand of God, and reign ?

Ans. Till he hath brought into Subjection, all those that deny, or oppose him. *He must reign till he hath put all enemies under his feet, 1 Cor. xv. 25. This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool, Heb. x. 12, 13.*

Qu. Who are the Enemies of Christ ?

Ans. They may be considered either as *Spiritual*, or *Temporal*.

Qu. Who are his Temporal Enemies ?

Ans. Wicked, and ungodly Men in general,
and

and Infidels, Apostates and Persecutors in particular ; such as were the inveterate *Jews*, and Heathen Idolaters.

Qu. Who are his *Spiritual Enemies* ?

Ans. The Devil, and his Angels, together with those terrible Evils produced by his Means, to which the Sons of Men were obnoxious, *Sin* which reigned in our mortal Bodies ; and *Death*, which is the Wages thereof. *That through death He might destroy him that had the power of death, that is the devil*, Heb. ii. 14. *The last enemy that shall be destroyed is death*, 1 Cor. xv. 26.

Qu. Why is it necessary to believe this Article ?

Ans. For the greater Confirmation of our Faith, in that *He is able to save them to the uttermost that come unto God by him*, Heb. vii. 25. and the Encrease of our Hope. *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered*, Heb. vi. 19, 20. The Belief of this, will also secure our Subjection, and Obedience, and induce us to trust in his Protection, and depend upon his Mediation, and expect his Promises ; especially those of his Holy Spirit the Comforter, who was given in a more eminent Degree, when Christ was glorified ; and of eternal Salvation in Heaven ; which he hath taken Possession of in our Nature, and thereby confirm'd our Right to the Inheritance thereof.

Qu. Does our acknowledging God the Father to be ALMIGHTY in this Article, signify any Thing

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Thing different from what was meant by it in the first Article?

Ans. By the Use of a different Word in the *Original*, from what is there found, it should seem as if something further were intended.

The first Notion of *Almighty*, may relate to *Authority* of Dominion.

The second to the *Power* of Operation.

Qu. What should the Consideration of Christ's Ascension, and sitting at the right Hand of God, teach us?

Ans. To adore, and worship this our Heavenly King, and glorified Redeemer: To set our Affections principally upon the Happiness of the future State; *to seek those things which are above, where Christ sitteth at the right hand of God*, Col. iii. 1. and to have *our conversation in heaven*, Phil. iii. 20. that *where our treasure is, there our hearts may be also*, St. Matt. vi. 21. since we are no more *strangers, and foreigners, but fellow-citizens, with the saints, and of the household of God*, Ephes. ii. 19. and lastly, to submit to all Afflictions which it shall please God to lay upon us with Christian Fortitude and patient Resignation: *Looking unto Jesus the author and finisher of our faith, who is set down at the right hand of the Majesty on high, lest we be weary or faint in our minds*: and that, in case of Persecution for Righteousness sake, we may be *strong in the Lord, and resist unto blood*, Heb. xii. 2, 3. knowing that *if we suffer with him, we shall also reign with him in glory*, 2 Tim. ii. 12.

Qu. What

Qu. What is the *Seventh* Article of the Creed?

Ans. **From thence we shall come to Judge the Quick and the Dead.**

Qu. What is the Subject of this Article?

Ans. The last Part of our Lord's *Exaltation*, in the solemn Exercise of an *universal Judgment*, and the Assignment of Rewards and Punishments, to his Creatures, by a most righteous Sentence, and Decree, according to their Deserts.

Qu. What are we more particularly, and distinctly to consider therein?

Ans. *First*, Our Lord's second Coming.

Secondly, The Place from whence He shall come.

Thirdly, The End and Purpose for which He shall come.

Qu. Is it necessary that Christ should come again upon Earth?

Ans. Yes, to compleat his Character of the *Messias*, and appear in a State of Glory; which was foretold, as well as his Manifestation, in a low, and despised Condition. *Enoch, the seventh from Adam, prophesied—saying, the Lord cometh with ten thousands of his saints, to execute judgment upon all, (Jude xiii. 14.) I saw in the night visions, and behold one like the son of man came, with the clouds of heaven, and came to the Antient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom: that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not*

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pass away, and his kingdom that which shall not be destroyed, Dan. vii. 13. this he assured us of, by his own Declaration, Then shall appear the sign of the son of man in heaven—and they shall see the son of man coming in the clouds of heaven, with power and great glory, St. Matt. xxiv. 30. Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven, St. Matt. xxvi. 64. He promised his Disciples, that He would come again, and receive them unto himself, St. John xiv. 3. and again, Ye have heard how I said unto you, I go away, and come again unto you, ver. 28. The Angels comforted his Disciples, with this Assurance, upon his Ascension. This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven, Acts i. 11. Behold, he cometh with clouds, and every eye shall see him, Rev. i. 7.

Qu. Whence do the Scriptures declare He shall come?

Ans. From Heaven. *Whom the heaven must receive until the times of restitution of all things, Acts iii. 21. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, 1 Thess. iv. 16.—Heaven, from whence also we look for the Saviour the Lord Jesus Christ, Phil. iii. 20. When the Lord Jesus shall be revealed from heaven, 2 Thess. i. 17.*

Qu. What is the End for which Christ shall come again?

Ans. To judge the Quick, and the Dead.

Qu. Have

Qu. Have we any Arguments from Reason to believe a future Judgment?

Ans. Yes, from the Justice of God, who as the Creator, Preserver, and Governor of the World, will enforce the Laws He hath established for his Creatures by proper Sanctions, and reward, or punish those who fulfil, or transgress them at present; indeed, He presides over the Works of his Hands, and directs all things according to his good Pleasure; and demonstrates by many signal Instances, in the Course of his Providence, that *verily there is a reward for the righteous; verily He is a God that judgeth the earth*, Psal. lviii. 11. But then such a Distribution is by no means perfect, and universal in this Life. In general, there seems to be *one event to the righteous, and to the wicked*, Eccles. ix. 2. Good Men are frequently oppressed, while Sinners flourish and prosper, and triumph all their Days, and at last go down to the Grave in Peace. From hence it may justly be concluded, that the same God, who sometimes exerts his Authority now, will hereafter more fully display his Almighty Power, and Justice, will make up what is wanting, and recompence all the Race of Men according to their Doings, with the utmost Equity. Especially, since the Soul of Man is immortal in its Nature, and shall continue in a future State. As Man by means thereof became a rational, and voluntary Agent, capable of discerning between Good and Evil, and of choosing the one, and avoiding the other; he may depend upon being

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rewarded

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rewarded or punished in that Degree, in which he hath determined himself to obey, or contradict the Law of his Mind : and this his Conscience will perpetually suggest to him, whenever he calls his Ways to remembrance, and coolly, and impartially reflects upon his own Actions: He will be filled with a joyful Presage of future Happiness for his virtuous Behaviour, or be alarmed with the Apprehension of those Miseries that will be inflicted upon him for his Wickedness ; he will readily concur with the Royal Preacher upon this Occasion, and say in his *heart*, *God shall judge the righteous, and the wicked*, Eccles. iii. 17.

Qu. But hath not God also most clearly revealed this Truth in his holy Word ?

Ans. Yes, in many Places ; the same Royal Preacher expressly asserts it, *God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil*, Eccles. xii. 14. and the Apostle, *It is appointed unto men once to die, but after this the judgment*, Heb. ix. 27.

Qu. Whence do we learn that Christ is to be the Judge ?

Ans. From the holy Scriptures only ; this being entirely Matter of Choice, must be resolved into God's good Pleasure, and could not be discovered by the Light of Nature, though after it has been revealed, we are able to discern many wise, and just Grounds for such an Appointment. *The Father judgeth no man ; but hath committed all judgment unto the Son*, St. John v. 22. *And hath given*
him

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him authority to execute judgment also, because he is the son of man, ver. 27. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 31. And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead, Acts x. 42. The Lord Jesus Christ who shall judge the quick and dead at his appearing, and his kingdom, 2 Tim. iv. 1. Who shall give account to him that is ready to judge the quick, and the dead, 2 Pet. iv. 5.

Qu. Whom did you say Christ shall judge?

Ans. The Quick, and the Dead; that is, all the Race of Men, from the Beginning to the End of the World; in their Souls, and Bodies re-united; of whatsoever Age, or Sex, Rank or Condition: the young, and those who are arrived to Maturity, together with the aged, and infirm: the good, and virtuous, together with the impious, and debauched: the high, and mighty; the great, and powerful; the rich, and wealthy; the wise, and learned; as well as the mean and despised; the poor and necessitous; the ignorant and illiterate. *The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman shall be summoned to appear before the presence of the lamb, Rev. vi. 15. Every individual Partaker of human Nature, shall stand at the Bar of his Tribunal.*

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Qu. Shall He not also judge the fallen Angels?

Ans. Yes, the Scriptures declare this. *God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, unto the judgment of the last day, St. Jude vi. But this is not mention'd in the Creed, being a Truth which does not concern us, and therefore not necessary to be expressed in the Confession of our Christian Faith.*

Qu. How will Christ judge the Quick, and the Dead?

Ans. According to their Works; in Consequence of which, He will dispose of their Souls, and Bodies to their eternal Condition by an uncontrollable, and irreversibile Sentence, and Decree. *And I saw the dead, small and great, stand before God; and the books were opened:—and the dead were judged out of those things that were written in the books, according to their works, Rev. xx. 12. and again, and they were judged every man according to their works, ver. 13. every one shall receive the things done in his body, according to that he hath done, whether it be good, or bad, 2 Cor. v. 10.*

Qu. How shall the Sons of Men be prepared for Judgment?

Ans. The dead shall be raised to Life, and the living shall be changed. *All that are in the graves shall hear his voice, and shall come forth, St. Joh. v.*

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28, 29. *The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air, 1 Theff. iv. 16, 17. He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, St. Matt. xxiv. 31. Before him shall be gathered all nations, St. Matt. xxv. 32. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 Cor. xv. 51, 52. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works, Rev. xx. 13.*

Qu. What will be the particular Method of Procedure ?

Ans. The Dead in Christ shall rise and appear before him in the first Place, and their Pardon shall be pronounced, and they shall be approved, and have their blessed Portion assigned them by the Sentence of the Judge ; and afterwards they shall stand on his right Hand, to attend, and assist him in the Condemnation of the wicked, *St. Matt. xix. 28. xxiv. 31. xxv. 34. 1 Theff. iv. 16, 17. 1 Cor. vi. 2, 3.*

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Qu. When

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Qu. When will Christ judge the Quick, and the Dead?

Ans. At the End of the World, or Consummation, and *times of restitution of all things*, Acts iii. 21. *when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up*, 2 Pet. iii. 10. *then we shall all stand before the judgment seat of Christ*, Rom. xiv. 10. And *God will judge the secrets of men by Jesus Christ, according to the gospel*, Rom. ii. 16.

Qu. Is there any Time fixed for this momentous Transaction?

Ans. Yes, there is a Day appointed, and determined by the divine Counsel; but concealed from all created Beings. *Of that day and hour knoweth no man, no not the angels of heaven, but the Father only*, St. Matt. xxiv. 36. Neither can Men discern it by any certain Marks, or previous Occurrences; *it cometh not with observation*, St. Luke xvii. 20. *but as a thief in the night, suddenly, and by Surprize*, 1 Thess. v. 2. 2 Pet. iii. 10. *Behold, I come as a thief*, Rev. xvi. 15.

Qu. Where will our Saviour's Throne of Judgment be erected?

Ans. In all Probability in the Air, near the City of Jerusalem, St. Matt. xxvi. 64. 1 Thess. iv. 17. Joel iii. 1, 2. Zech. xiv. 4.

Qu. But will there not be a particular Judgment of each Person after Death before this solemn, and universal Trial?

Ans,

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ANS. Yes, the Soul of Man, after its Separation from the Body, shall be in a State of Happiness or Misery, according to what it did in the Body, as our Lord informs us in the Parable of DIVES, and LAZARUS, St. Luke xvi. 22, 23. And as He promised the penitent Thief upon the Cross ; *To day shalt thou be with me in Paradise*, St. Luke xxiii. 43. which St. PAUL intimates, when he professes his *desire to depart, and to be with Christ, which is far better*, Phil. i. 23. And this by way of Earnest, and Anticipation of what they shall hereafter more abundantly enjoy, or more grievously endure, at the last Day ; for it is not to be questioned, but that the Soul will be conscious of what it hath to expect, when it shall be re-united to the Body. Notwithstanding, the *solemn, publick and visible* Exercise of Judgment at the End of the World, is that which is, *principally* intended, and to be acknowledged in this Article.

Qu. What practical Duties flow from the Belief of our blessed Saviour's Coming to judge the Quick and the Dead ?

ANS. From hence we learn to be easy and contented under all the Dispensations of divine Providence in the present Life, even those which are seemingly most severe, and unequal : knowing that then all Grievances will be fully redressed ; so that we shall not give way to Anxiety, but shall resign our selves entirely to his heavenly Will, without murmuring, or repining, being sure that
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the Sufferings to which we are here exposed, will have a joyful Conclusion hereafter ; that they are not worthy to be compared with the Blessings that shall succeed them ; and especially that those Afflictions which befall us for Righteousness sake, though *light and but for a moment, work for us a far more exceeding and eternal weight of glory*, 2 Cor. iv. 17.

Again, the Conviction of a future Judgment will be a prevailing Motive to induce us frequently to examine and judge our selves, and thereupon to repent truly of our Sins, and amend our Lives, and prepare to give in our Accounts at that great Day, when the Secrets of all Hearts shall be disclosed ; when our Thoughts, Words, and Actions shall be published from the unerring Record of God's Omniscience, before Men, and Angels : *when the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*, 1 Cor. iv. 5. when Men shall give an Account of *every idle word* they speak, and by their *Words shall be justified*, or by their *Words shall be condemned*, St. Matt. xii. 36, 37. when their hidden Reserves shall be laid open, and their Crimes, however privately, and without Witness committed, shall be detected in every Circumstance, when strict Enquiry will be made into our Conduct in that Station in which our heavenly King hath placed us, and when we must deliver in a particular Schedule how we have employed the *Talents* wherewith we were entrusted ; whether we have
faithfully,

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faithfully, and diligently improved, and encreased them ; or unprofitably concealed, or lavishly wasted, and consumed them. When our wilful Violation of God's Commandments will be laid to our Charge, and the Omissions of our Duty will be imputed to us by constant Reflections on this Subject, we shall become circumspect in our whole Behaviour, and with St. PAUL, we shall *exercise our selves herein to have always a conscience void of offence toward God, and toward man*, Acts xxiv. 16.

Lastly, the firm Belief of this Article will inspire us with Comfort, and a lively Hope of meeting with Favour, and Kindness from our Judge, who, as he is sensible of the weakness of our Nature, *can have compassion* of our Infirmities, and hath a sympathetic feeling of the Temptations by which we are assaulted: the Consideration of the Person to whom all Judgment is committed, and of his unparallel'd Affection for us, will fill us with Trust, and an humble Confidence ; we shall chearfully refer our selves to his Arbitration, and final Award : the Assurances of his infinite Love and Mercy ; and the Remembrance of that Sacrifice of inestimable Value, which he once offered for Mankind, and which will be effectual to acquit those who stedfastly believe in him, and sincerely endeavour to conform themselves to his heavenly Will ; and fashion themselves after his Example, and follow his Steps, will allay the Disturbances of their Minds, and prevent their being
over,

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overwhelmed with excessive Terrors. This Belief of our dear Redeemer's being constituted our Judge, will enable them also, to meditate upon his Return with Gladness of Heart, to pray for the Approach of that Day ; to lift up their Heads with humble Confidence, when they perceive their *Redemption draweth nigh*, and with devout Breathings to answer, when he saith, *Surely I come quickly. Amen, Even so come Lord Jesus*, Rev. xxii. 20.

Qu. What is the *Eighth* Article of the Creed?

Ans. **I Believe in the Holy Ghost.**

Qu. Why do you repeat the Words **I BELIEVE** in this Article?

Ans. Because another *Divine Person* is proposed herein, as the Object of our Christian Faith.

Qu. Who is that Person?

Ans. God the Holy Ghost, the third Person in the ever blessed, and undivided Trinity ; the essentially *Holy Spirit of our Father*, St. Matt. x. 20.

Qu. Why is he called the **HOLY Ghost** in the Creed?

Ans. He seems to be so called, not in respect of his *Nature*, since the other two Persons are equally *Holy* in themselves ; but on the Account of his *Office* this Title is here given him, because He produces Holiness in his Saints, and Servants, or communicates this most excellent Quality to them.

Qu. What are you to be persuaded of concerning him?

Ans,

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Ans. We are to satisfy our selves of his *divine Nature*, and *Attributes* ; and of his being a *distinct Person* from the Father, and the Son : and we are to inform our selves concerning his peculiar *Offices*, and *Administrations*, in the Church, to bring the Heirs of the Kingdom to eternal Life, and seal them *unto the day of redemption*.

Qu. Whence do you conclude his divine Nature, or that He is really, and properly God ?

Ans. From his being declared to be *one* with the Father, and the Son, 1 Ep. of St. *John* v. 7. and from the Command of our blessed Saviour to his Disciples, to *baptize all nations* in his name, together with that of his Father and Himself ; by which they were to dedicate themselves to his Worship and Service, under the Obligation of a solemn Covenant and Vow, St. *Matt.* xxviii. 19. the same Truth is justly inferred from the *unpardonable Nature* of the *Blasphemy* committed against him, as distinguished from what is committed against the Father, and the Son. *The blasphemy against the Holy Ghost shall not be forgiven unto men*, St. *Matt.* xii. 31. St. *Mark* iii. 29. St. *Luke* xii. 10. 1 *John* v. 16. He is frequently called God, and Lord in Scripture, in a true and proper Sense. *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God*, St. *Luke* i. 35. *Why hath Satan filled thine heart to lye to the Holy Ghost—thou hast not lyed unto men, but unto God*, Acts v. 3, 4. We are the
temples

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temples of God, because the Spirit of God dwelleth in us, 1 Cor. iii. 16. All scripture is given by inspiration of God, because the holy Prophets spake, and wrote, as they were moved by the Holy Ghost, 2 Pet. i. 21. And the Lord is that Spirit, 2 Cor. iii. 17. by his own Authority, He gave such Injunctions, as he saw proper and convenient to the Apostles, and Ministers of the Church. *Separate me Barnabas and Saul, for the works whereunto I have called them*, Acts xiii. 2. In the Distribution of his Gifts, he acts according to his own good Pleasure, *Dividing to every man severally, as he will*, 1 Cor. xii. 11. The divine Attributes belong to him. He is *the eternal Spirit*, Heb. ix. 14. He is *omnipresent*, Psal. cxxxix. 7, 8. *Omniscient*; *The Spirit searcheth all things, yea the deep things of God*, 1 Cor. ii. 10. He is *Almighty*, and the Works of Creation and Preservation are referred to him, as well as the Father. *The Spirit of God moved upon the face of the waters*, Gen. i. 5. and disposed the confused Mass of Matter, by his infinite Wisdom, and Efficacy, in that beauteous Order, and Regularity of Motion, and harmonious Relation of the Parts to each other, which now appear to those who examine the whole System with a careful, and strict Attention. *By his Spirit he hath garnished the heavens*, Job xxvi. 15. Miracles are owing to his Operation, and are recounted with the *gifts of the Holy Ghost*, Heb. ii. 4. his Influence, and the Power of his Grace, sanctifies the Elect: Divine Worship is paid to him, and Prayers are addressed

fed to him, 1 *Thess.* iii. 11, 12, 13. 2 *Thess.* iii. 3, 4, 5. All these Arguments concur to establish his Divinity, beyond all reasonable Exception.

Qu. How do you prove He is a Person ?

Ans. He is joined with those who are confessedly Persons, in the Precept for baptizing all Nations, *St. Matt.* xxviii. 19. As also in the Christian Blessing. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.* 2 *Cor.* xiii. 14.

He is again joined with the Father and the Son, by *St. Paul*, when speaking of Christ, he observes, that *through him we both* (Jews and Gentiles) *have an access by one Spirit unto the Father*, *Ephes.* ii. 18. and his Testimony is referred to, together with that of the Father, and the Son, 1 *John* v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.* Personal Actions are constantly ascribed to him, *he cometh*, and *goeth*, *St. Matt.* iii. 16. *He speaketh*; *the Spirit of your Father which speaketh in you*, *St. Matt.* x. 20. *He teacheth*, and *instructeth*, *St. John* xiv. 26. *reproveth*, *St. John* xvi. 7. *commandeth*, *Acts* x. 19. xiii. 2. and *intercedeth*; *The Spirit it self maketh intercession for us*, *Rom.* viii. 26. and it is plain, that he is neither the Father, nor the Son, because he is sent by the Father, in the name of the Son, as our Lord assures us. *The comforter, which is the Holy Ghost, whom the Father will send in my name*, *St. John* xv. 26. *He is tempted*, *Acts* v. 9. *resisted*; *Ye do always resist the Holy Ghost*, *Acts* vii.

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5. *vexed*, and *grieved* ; *They vexed his holy Spirit*, Isaiah vi. 9. *Grieve not the holy Spirit of God*, Eph. iv. 3. which Actions are by no means to be consistently interpreted, as perform'd by a *Power*, *Virtue*, or *Efficacy*, a *divine Quality*, or *Attribute* of God ; but must imply a real *distinct Subistence*.

Qu. How was his divine Nature communicated ?

Ans. He *proceeded from the Father*, St. John xv. 26. and the Son, or as some have expressed it ; from the Father *by the Son*.

Qu. Did not some Churches deny his *Procession from the Son* ?

Ans. The *Greek Churches* in general disputed against, and rejected such a *Procession*, and quarelled with the *Latins* on that Account.

Qu. Was not this rather a Contention about the Word, than the Thing ?

Ans. It appears to have been so : the *Greeks* indeed alledged, that it is only affirmed in Scripture in direct Words that he *proceedeth from the Father* ; but at the same time they were obliged to allow that he *received* of the Son, St. John xvi. 14. was *sent* by the Son, St. John xv. 26. and was to *glorify* him. That he was *the Spirit of the Son*, Gal. iv. 4, 5, 6. *The Spirit of Christ*, Rom. viii. 9. 1 Pet. i. 11. and was *sent* in his Name, St. John xiv. 26.

Qu. What is the Office of the Holy Ghost ?

Ans. In the first Age or infant State of the Church, his Office was to *testify* of Christ, St. John xv. 26. and with uncontrollable Power to demonstrate,

monstrate the Truth of the Christian Doctrine ; to confer upon the Apostles, and Ministers of the Gospel those miraculous, and extraordinary Endowments which might qualify them to give witness of our Lord's Resurrection, and convert the World from dumb Idols to the Obedience of Faith. In the Patriarchal, and *Jewish* Dispensations, his Servants the Prophets were under his more immediate Influence, he accompanied them with Signs, and Wonders, when *at sundry times and in divers manners he spake unto the fathers* by them, *Heb. i. 1.* and in the *last days*, or *fulness of time*, when God sent his only begotten Son into the World to save us from our Sins, in Pursuance of his most merciful Intentions, the Spirit was poured forth in a more abundant degree ; his Gifts, and Graces were communicated to our blessed Lord, in his human Nature, *without measure*, and were conferred on his Apostles by a *visible Descent*, attended with *miraculous powers* ; and though in process of time these *extraordinary Operations* ceased, when the Historical Account of them was transmitted to Posterity with irrefragable Evidence ; when the Scriptures were written, and the Rule of Faith was compleated, and the Church was fully established : yet still *the Holy Ghost*, which is *the Comforter*, or Advocate, *St. John xiv. 26.* continues to discharge his heavenly Office, in the most valuable Instances ; and to supply the Want of Christ's bodily Presence ; is his Substitute, and exercises a *vicarious Power* over the Household of Faith, until

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his Return : He regenerates the Saints in Baptism, that therein they may be *born of water and of the Spirit*, which our Lord declares to be necessary in order to their Entrance into *the kingdom of God*, St. John iii. 5. this St. PAUL asserts also, 1 Cor. xii. 13. *We are all baptized into one Spirit* ; and with Allusion to the other Sacrament, of the Lord's Supper, he adds, *and have been all made to drink into one Spirit*. He dispenses that Holiness and Perfection which is wanting in them, and renews them in the inner Man, that they may be cleansed from the Corruption of Nature, and freed from the Tyranny of Sin, which reigned in their mortal Bodies. He is also the Agent in their Justification, as the same Apostle informs us. *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. He seals them unto the day of redemption, Ephes. iv. 30. and by his omnipotent Energy will raise them from the Dead, to capacitate them for the Enjoyment of their heavenly Inheritance. *But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you*, Rom. viii. 11.

Qu. How does the Spirit produce these Effects ?

Ans. By instructing his Servants by his *outward Revelation*, and written Word, that they may understand the mystery of Christ, which in other ages was not made known unto the sons of men, as it is

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now revealed unto his holy apostles, and prophets by the Spirit, Ephes. iii. 5. and by inward illumination, whereby they are enabled to attend to, and discern the wondrous Things of his Law ; and by conferring on them both a Desire, and Strength to perform it, with their whole Heart : and this generally he dispenses through the Chancel of his sacred Ordinances ; by these means he improves and regulates the Faculties of their Minds, he clears and enlarges their Understanding, and assists them in the Discharge of their Duty, establishing their Weakness, with his mighty Power, and working in them both to will, and to do of his good pleasure, Phil. ii. 13. He prevents them with good Desires, he settles their Affections upon heavenly Things, and inflames them with the Love God. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, Rom. v. 5. and He conducts them in the Paths of Virtue, and Righteousness ; that they may proceed to perfect holiness in fear of God ; ye have purified your Souls in obeying the truth, through the Spirit, 1 Pet. i. 22. He unites them to God the Father, and his Son Jesus Christ, and to each other by Love and Charity ; and establishes their Hearts in the Assurance of their Adoption, and of God's Love to them. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. He also comforts them in Adversity, and supports them under Tribulation ; he imparts that Peace and Joy, which the World can neither give, nor deprive

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them of, and when he is pleased to appoint them thereunto, that they shall glorify him by their Courage, and Constancy, and Patience, in witnessing a good Confession, before the Enemies of his Truth, he fortifies their Minds to suffer willingly for Righteousness Sake, he filleth them with Trust in God, and sustains them with the Hopes of his Protection, and loving Kindness, and a firm Dependence upon the Recompence of Reward: these blessed Privileges are enjoyed *through sanctification of the Spirit*, 2 Thess. ii. 13. *Which we have of God*, 1 Cor. vi. 19. *The fruit of which Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance*, Gal. v. 22, 23. And though the Manner of his Operation is not perceived, neither can be described, yet is his Influence on their Souls certainly demonstrated by the good Fruits it brings forth in their Lives and Conversations. By these we know *that God is in them of a truth*. Since *that which is born of the Spirit is Spirit*, St. John iii. 6. and they are *changed into the same image from glory to glory, even as by the Spirit of the Lord*, (or the Lord the Spirit) 2 Cor. iii. 18. and *the Spirit of glory, and of God resteth upon them*, 1 Pet. iv. 14. so that their *body becomes the temple of the Holy Ghost, which is in them*, 1 Cor. vi. 19.

Lastly, The Holy Ghost sanctifies his Elect, by providing Ministers for his Church in all Ages; whom he consecrates to their heavenly Calling, and whom he furnishes with proper Abilities for the successful Exercise of their Ministry.

Qu. How

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Qu. How must we seek for the Participation of the Spirit ?

Ans. By humble, and earnest Prayer, *every good gift, and every perfect gift is from above, and cometh down from the Father of lights*, St. James i. 17. and for Encouragement in our Addresses our Lord hath left us these gracious Promises, *Ask, and ye shall have; ask, and it shall be given you; seek, and ye shall find*, St. Matt. vii. 7. and appeals to us to conclude, *how much more our heavenly Father will give the Holy Spirit to them that ask him*, than our earthly Parents will bestow upon us Things necessary, or convenient for us upon our Request, St. Luke xi. 13. Again, we are to seek for higher Attainments, and more plentiful Supplies of Grace by thankfully acknowledging, and carefully improving the Gifts we have already received, *Whosoever bath, to him shall be given, and he shall have abundance*, St. Matt. xiii. 12.

Qu. Is it not a great Sin to neglect or abuse these divine Gifts ?

Ans. Yes certainly, the Wickedness of resisting the Spirit, which strives with us to convert us, is very heinous, and provoking; we are warned, that we *grieve not the holy Spirit of God*, Eph. iv. 30. and that we *quench not his animating Fire*, 1 Thess. v. 19. such unworthy Returns, will justly deprive us of all Communion with him, and leave us *unto every good work reprobate*, Tit. i. 16. under a fearful looking for of judgment and fiery indignation

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dignation which shall devour the adversaries, Heb. x. 27.

Qu. Why is it necessary to believe this Article?

Ans. That we may profess Allegiance to him in whose Name we are baptized, as well as that of the Father and the Son; that we may own his Eminency, and desire his Gifts and Graces; that we may gratefully accept the divine Favours, and give thanks unto God for his unspeakable gift, 2 Cor. ix. 15. that we may comply with his Will in our Sanctification; that we may courageously withstand Temptations, knowing that *greater is he that is in us, than he that is in the world*, 1 John iv. 4. and that in all Difficulties and Dangers his *grace is sufficient* for us, 2 Cor. xii. 9. that we may place our whole Reliance upon his Almighty Aid, and evermore rejoice in his Consolation. That we may promote the Continuance, and duly esteem, and conscientiously submit to, a regular Ministry as his Ordinance.

Qu. Repeat the *Ninth* Article of the Creed?

Ans. **The Holy Catholick Church, the Communion of Saints.**

Qu. What is the Church?

Ans. In its largest Signification it may comprehend the *innumerable company of angels, in the city of the living God, the heavenly Jerusalem*; the Patriarchs, Prophets, and all good, virtuous, and holy Men, in all Ages since the Creation, who, according to the Light they enjoyed, and the Dispensation under which they lived, were governed by

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by the Faith, and Fear of God, and whose *Spirits* being made perfect, compose the general assembly, and church of the first-born, which are written in heaven, Heb. xii. 23.

But in a more strict and peculiar Acceptation, it is taken for the whole *Body* of Men, who profess the Faith of Christ, and are united to him their *Head*, and admitted into the Fellowship of his Gospel by Baptism. *Whom he hath purchased with his own blood*, Acts xx. 28.

Qu. Is this Church but one?

Ans. No it has but *one Lord*, who is the head of the body, 1 Col. i. 18. *Who loved it, and gave himself for it*, Eph. v. 25. *One faith, one baptism*, Eph. iv. 4. *one Lord's Supper*, wherein we are partakers of one bread, 1 Cor. x. 17. *one hope*; and therefore can be but *one body*. *We being many are one body in Christ, and every one members one of another*, Rom. xii. 5. *By one Spirit are we all baptized into one body*, 1 Cor. xii. 13. *Ye are the body of Christ, and members in particular*, verse 27. *Ye are all one in Christ Jesus*, Gal. iii. 28. *There is one body and one Spirit*, Eph. iv. 4. *For his body's sake, which is the church*, Col. i. 24.

Qu. What do you believe concerning this Society?

Ans. That, from the first gathering thereof by our blessed Saviour, to the present Age, it hath visibly subsisted in the World, professing a Subjection to him, and celebrating his sacred Ordinances; and that it shall continue thus to ac-

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knowledge, and serve him, unto the End of the World; against which *the gates of hell shall not prevail*, St. Matt. xvi. 18. and that He will be *always* with it by a spiritual Presence, and the Ministration of the Holy Ghost, the Comforter, *unto the end of the world*, St. Matt. xxviii. 20. God *will establish it for ever*, Psal. xlviii. 8. and here we must distinguish, between that Part of the Church, the Members of which having accomplished their Warfare, are now *Triumphant* in Heaven, and that Part which is *Militant* upon Earth.

Qu. In what Sense is the Church declared to be Holy?

Ans. In its *holy Calling*, 2 Tim. i. 9. in its *Offices*; in its *Members*, who are consecrated to God's Service in Baptism, by a solemn Vow, Covenant, and Profession, *whom he hath chosen in Christ, that they should be holy and without blame before him in love*, Eph. i. 4. *The temple of God is holy, which temple ye are*, 1 Cor. iii. 17. And in whom Holiness is indispensably required by his Command. *God hath not called us unto uncleanness, but unto holiness*, 1 Thess. iv. 7. *As he which hath called you is holy, so be ye holy, in all manner of conversation; because it is written, Be ye holy, for I am holy*, 1 Pet. i. 15, 16. And as it was purposed by our blessed Saviour, when he offered himself a Sacrifice for Sin, *who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works*, Tit. ii. 14. *That he might sanctify, and cleanse it* — *that he*
might

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might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish, Ephes. v. 25, 26, 27. since every one that nameth the name of Christ, is enjoined to depart from iniquity, 2 Tim. ii. 19.

Qu. But are all the Members of the Church actually Holy?

Ans. No: The *Enemy* will sow tares among the wheat, St. Matt. xiii. 25. and the Net will inclose the good, and the bad, ver. 47, 48. Some that live within the Pale thereof, and are outwardly joined to it, are not inwardly true Members of it, they are not all Israel, which are of Israel, Rom. ix. 6. Many are unworthy of their *Vocation*; are its Scandal and Disgrace, by their Disobedience, and vicious Behaviour; or if they abstain from giving open Offence, are notwithstanding ungodly Hypocrites.

Qu. What shall become of such?

Ans. They shall finally be cut off from it, and be more severely punished for their Abuse of these gracious Privileges.

Qu. But is it possible for any one to be perfectly Holy?

Ans. No, not in this State of Degeneracy and Frailty. If we say that we have no sin, we deceive our selves and the truth is not in us, 1 John i. 8. but if we confess and forsake our sins, if we are really, and sincerely, though still imperfectly Holy, we shall

shall be accepted as such, and *cleansed from all unrighteousness*.

Qu. What does the Word *Catholick* signify?

Ans. General, or Universal.

Qu. In what Sense is the Church believed to be *Catholick*?

Ans. It is believed to be so,

First, As it agrees with the *original*, and *primitive Church*, and the whole Church at present dispersed over the Face of the Earth in one, and the same *Faith, Doctrine, and Worship*; in *Communion, Love and Charity*.

Secondly, As it is now constituted of all Nations, *All that in every place call upon the name of Jesus Christ our Lord*, 1 Cor. i. 2. by which it is distinguished from the *Patriarchal*, and *Jewish Church*, which was confined to one Family, and People, the Descendants of ABRAHAM, ISAAC, and JACOB, according to his Dispensation by his Servant MOSES; unto whom he shewed his *Word*, his *Statutes and Judgments*, while He did not deal so mercifully with other nations, neither had the heathen knowledge of his laws, Psal. cxlvii. 19, 20. Nevertheless he intimated at the same time to these his *chosen people*, that they were trained up, and prepared for a more excellent, and compleat Revelation in the Fulness of time under the Reign of the *Messiah*, when he would demonstrate himself to be *the God of all the earth*; when they, together with the whole Race of Men, were to become *one fold under one shepherd*, St. John x. 16. accordingly,
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the middle wall of partition is now broken down, Eph. ii. 14. none are any longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God, Eph. ii. 19. whether they be Jews or Gentiles, bond or free, 1 Cor. xii. 13. The Gentiles are now made fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. iii. 6. He hath now given his Son the beathen for his inheritance, and the uttermost parts of the earth for his possession, Psal. ii. 8. we now perceive that He is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him, Acts x. 34, 35. Repentance, and remission of sins is preached in Christ's name among all nations, St. Luke xxiv. 47. the Church now contains a great multitude which no man can number of all nations, and kindreds and people, and tongues, Rev. vii. 9.

Thirdly, The Church is believed to be Catholick in its Duration, as it is never to fail, or be destroyed, but shall perpetually subsist, and be established throughout all Ages, and Generations, however it may be awhile obscured, and oppressed by Persecution. Our Lord's throne shall endure for ever, his dominion is an everlasting dominion, which shall not pass away, and his kingdom is that which shall not be destroyed, Dan. vii. 14.

Qu. Why is it necessary to believe the Holy Catholick Church?

Ans. Because it is in that only that we can be saved, in the ordinary Way of God's Appointment,

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ment, it being the same to us, that the *Ark* was to *NOAH*, and his Family, 1 Pet. iii. 20, 21. *And the Lord added to the Church daily, such as should be saved*, Acts ii. 47.

Qu. Are we of the Church of *England* by Law established, of the true Catholick Church?

Ans. Yes, we may justly conclude we are; because we hold the Head our Lord *Jesus Christ*, the *one mediator between God and man*, 1 Tim. ii. 5. we are duly baptized into his Body; we accept his holy Word as the only Rule of our Faith, and Practice, and we teach, and maintain the same Doctrine the primitive Church did, *which was once delivered to the saints*, and hath been held by the most antient Fathers and Councils; we are built upon the same Foundation, and submit to the same godly Discipline, under a regular, duly authorised, and successive Ministry, from the Apostolical Age.

Qu. Of what Influence will the Belief of the Holy Catholick Church be upon our Practice?

Ans. It will lead us to embrace, adhere to, and contend for the Faith which it teaches, and maintains; that we may keep it, pure, and undefiled; that we may be *grounded and settled* therein, Col. i. 23. and *bold fast the profession* thereof, *without wavering*, Heb. x. 23. It will incline us to obey the Laws and Canons established to preserve Order, and Decency, and to promote Edification; it will fill us with Reverence for the Governors thereof who *watch for our Souls*; and will make us cautious,

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cautious, not to incur the Censures of the Church, or to be deservedly cast out of it; we shall avoid all singular, novel, and heretical Opinions, neither receiving, nor propagating any unsound Doctrines, contrary to what we have learned, and been assured of; we shall never break the Bond of Peace, nor sever our selves from this holy Society, by voluntary and sinful Schism; but shall be excited to follow after holiness, in the Rank and Station we hold therein, *without which no one shall see the Lord*, Heb. xii. 14. and which is so admirably provided for, and so pressing recommended, in its Institution, Privileges, and Administrations, that therein we may make a daily Progress towards Perfection, and grow in Grace, and abound more and more in all well-pleasing, until we have finished our earthly Course; and having approved our selves worthy Members thereof, in its *militant* Condition, may be admitted to its *triumphant* Estate in the Kingdom of Heaven.

It will be a constant Motive to praise and magnify the divine Goodness, and exalt, and glorify his Name, that He *bath delivered us from the power of darkness, and translated us into the kingdom of his dear Son*, Col. i. 12, 13. That we who were *aliens from the common-wealth of Israel, and strangers from the covenants of promise, are made nigh by the blood of Christ*, Eph. ii. 12. and joined to his *Heritage*.

Qu. What is the Communion of Saints?

Ans. The Enjoyment of Blessings in common, and the Maintenance of mutual Union, and Fellowship.

Qu.

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Qu. Who are understood by Saints ?

Ans. In our *Translation*, the Word *Saints* seems to be appropriated to *Holy Persons*, but in the *original Creed*, the term (*ἅγιον*) *Holy*, may be indifferently applied either to *Things*, or *Persons* : however, if we understand it of *Persons* only, it will amount to the same Sense ; because their *Communion* must consist in the Participation of *holy Things*. *Saints* then are such *Holy Persons*, as are not only related to God by their *Christian Calling*, on which Account they have frequently this Title given them in Scripture, as *Rom. i. 7. xv. 25, 26, 31. Eph. i. 1. Phil. i. 1. Col. i. 4. 2 Cor. xiii. 13.* but those especially, who answer the *End* of their Calling ; who are *sound*, and *living members* of Christ's *spiritual Body* ; who are not *barren and unfruitful in the knowledge of our Lord Jesus Christ*, *1 Pet. i. 15.* who are pure in Heart, and Mind, and sanctified by divine Grace ; in which restrained Acceptation they are so called, *Eph. iii. 18. v. 3. Col. iii. 12. 1 Thess. iii. 13. Rev. xi. 18.*

Qu. With whom have such Persons Communion ?

Ans. With God the Father ; *Our fellowship is with the Father*, *1 John i. 3.* *That——you might be partakers of the divine nature*, *2 Pet. i. 4.* *God hath said, I will dwell in them, and walk in them*, *2 Cor. vi. 16.* *The fellowship of the mystery, which hath been hid in God*, *Eph. iii. 9, 11, 12.*

And with his Son Jesus Christ, *1 John i. 3.* *He that abideth in the Doctrine of Christ hath both the Father,*

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ther, and the Son, 2 John 9. of whose fullness they receive, and grace for grace, St. John i. 16. I in them, and thou in me, St. John xvii. 23. called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9.

And with God the Holy Ghost. *The Communion of the Holy Ghost be with you all*, 2 Cor. xiii. 14. *God hath sent forth the Spirit of his Son into your hearts*, Gal. iv. 6. *The manifestation of the Spirit is given to every man to profit withal*, 1 Cor. xii. 7. *Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you*, 1 Cor. iii. 16. *this is the fellowship of the Spirit*, Phil. ii. 1.

Secondly, They have Communion with Angels, who bear a relation to them, St. Matt. xviii. 10. and conceive an Affection for them, and are concerned for their Interests, St. Luke xv. 10. who also attend and minister unto them, St. Luke xvi. 22. Heb. i. 14.

Thirdly, With the Saints in Heaven, and the Spirits of just men made perfect, Heb. xii. 22, 23, 24. who are employed in the Adoration of the same God, who, having overcome in the good Fight, behold our Conflicts upon Earth with brotherly Compassion, and pray for an happy Event of them; who retain the same sincere Love for the Members of the Church Militant, which they abounded with, while they sojourned amongst them; rejoicing in their Prosperity, especially their Improvement in Faith, Virtue, and Piety; and
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longing earnestly for their being assumed to the Glory, and Triumphs of their own Condition, and Blessedness.

Fourthly, They have Communion with their Christian Brethren of the *visible Church*. *We have fellowship one with another*, 1 John i. 7. and that, first in the *external Ordinances of Religion*, in Acts of divine Worship, Piety, and Devotion. *They continued stedfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers*, Acts ii. 42. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ*, 1 Cor. x. 16, 17. by means of which sacred Ordinances, *all the body, by joints and bands, having nourishment ministred and knit together, increaseth with the increase of God*, Col. ii. 19.

As also, *Secondly*, In *inward Love, Affection, and Charity*. *They are members one of another*, Rom. xii. 5. and therefore take Pleasure in the Mercies each other enjoy, and the Deliverances they receive; congratulating them upon their good Success, and feeling a sympathetick Sorrow for their Calamities. *They rejoice with them that rejoice, and weep with them that weep*, ver. 15. *whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it*, 1 Cor. xii. 26. True Christians indeed have no greater joy than to hear that their Brethren walk in truth, and Holiness, 3 John 4.

Qu. What

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Qu. What Influence hath the Belief of the Communion of Saints upon our Lives?

Ans. It effectually incites us to forsake our Sins, and to practise Holiness : for, *if we say that we have fellowship with him (God), and walk in darkness, we lye, and do not the truth,* 1 John i. 6. but if we purify our Souls for the Reception of his Spirit, that heavenly Guest will make his Abode with us ; if we walk before him in Truth and Righteousness, He will exalt us to such a Degree of Perfection, that we shall be *meet to be partakers of the inheritance of the saints in light,* Col. i. 12.

It engages us to hold strict *Communion* with the lawful, and settled Pastors of Christ's Flock, and to attend upon their Ministrations ; to stand fast in one Spirit, with one Accord, and to be *perfectly joined together in the same mind, and in the same judgment,* 1 Cor. i. 10. *not forsaking the assembling our selves together as the manner of some is,* Heb. x. 25. but *continuing instant in prayer,* Rom. xii. 12. and in *joint-worship* ; that we may offer up our Petitions, with one Heart, and one Voice ; and may celebrate, with melodious Harmony, the Praises of God, our Creator, Redeemer, and Sanctifier, all the Days of our Lives. It will prevent our excluding others from our Communion, by insisting upon any *unlawful Terms*, and exacting a Compliance from them ; or rejecting theirs, by scrupling to *conform* with those that are *lawful*, and which have been prudently appointed to secure

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Order, Decency and Edification ; it will also awaken us to express our utmost Gratitude, and Thankfulness towards our heavenly Father, for such inestimable Benefits.

Again, it will teach us to praise God for his Grace vouchsafed to his *Saints*, who departed this Life in his true Faith, and Fear, and are entered into his Rest, the noble Army of *Martyrs*, and *Confessors* ; it will incline us to honour, and reverence their Memories, but not to magnify them above Measure, or treat them with that Respect which is the *sole Prerogative* of the *Head*, and cannot without gross Idolatry be paid to the *Members*. We shall remember, that we ought not to invoke them, or direct our Petitions to them, or implore their Assistance, or Intercession, seeing they are our *fellow-servants*, Rev. xix. 10. but shall rather be animated to follow their Examples, and aspire after a like eminent Obedience, Constancy, and Patience ; and to pray for theirs, and our own still more compleat Redemption, in the Resurrection, and Glorification of our Bodies.

Lastly, It will unite us to our Brethren in the strongest Bonds of Kindness, and good Will ; that we may be *of one heart, and one soul*, Acts iv. 23. it will dispose us upon all Occasions to express our Affection to every one, in Acts of undissembled Charity, and to communicate to them in all good Things ; in mutual Prayers, and Praises on each other's Account ; in Advice, Counsel, and Instruction, in Admonition, and

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Consolation ; and in all temporal Blessings where-with we are enriched, in a ready Help, and Assistance, in the Times of Danger, and Distress.

Qu. What is the *Tenth* Article of the Creed ?

Ans. **The Forgiveness of Sins.**

Qu. What is Sin ?

Ans. The acting contrary to God's holy Will, or breaking his Commandments, which ought to be the Rule and Guide of our Behaviour, and which have been communicated to us either by the Law of Nature, which is the Law written in our Hearts, or by express Revelation in his holy Word, contained in the Old, and New Testament ; *Sin is the transgression of the law*, 1 John iii. 4. *But sin is not imputed where there is no law*, Rom. v. 13.

Qu. How many Ways are Men liable to transgress the Law of God ?

Ans. They may offend either in Thought, Word, or Deed ; and that by venturing upon what God hath forbidden, or by refusing, or at least neglecting to perform what he hath enjoined ; the former is called a Sin of *Commission*, the latter of *Omission*.

Qu. Is Punishment the Consequence of Sin ?

Ans. Yes certainly, *if we do not well, sin lieth at the door*, Gen. iv. 7. *The wages of sin is death*, Rom. vi. 23. where our Obligation to Obedience is not complied with, there arises an Obligation to *Punishment* ; there is a Guilt contracted, and the divine Justice requires Satisfaction ; which will

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incline him, who is the supreme Legislator, and Governor of the World, to inflict *condign Penalties* as Testimonies of his Displeasure, and proper *Sanctions* of his Laws. *Death entered into the world by sin ; and so death passed upon all men, for that all have sinned, Rom. v. 12.*

Qu. What is the Forgiveness of Sins ?

Ans. The cancelling, or making void that Obligation to Punishment, which we lie under, by Reason of our Transgression of the Law of God, so that we are cleansed from the *Pollution*, and acquitted of the *Guilt* thereof, and shall not come into Condemnation for it : the most High will not *impute* our Sins to us, but will blot them out of his Memory ; he will henceforth consider us as *just*, and *upright*, and will accept us under that Character. *As far as the east is from the west, so far hath he removed our transgressions from us, Psal. ciii. 12. Thou hast cast all my sins behind thy back, Isa. xxxviii. 17. I have blotted out as a thick cloud thy transgressions, Isa. xliv. 22. I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more, Heb. viii. 12.*

Qu. Upon whose Account was the Forgiveness of Sins granted ?

Ans. Upon the Account of our Lord Jesus Christ ; it was he alone who procured this inestimable Blessing for us from his Father ; upon his Entreaty, and Interposition, *God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus*

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Jesus Christ, 1 Theff. v. 9. it was in his Name that repentance, and remission of sins was to be preached, St. Luke xxiv. 47. God exalted him to give repentance to Israel, and forgiveness of sins, Acts v. 31. God for Christ's sake hath forgiven you, Eph. iv. 32. Who hath reconciled us unto himself by Jesus Christ, 2 Cor. v. 18. And again, God was in Christ reconciling himself unto the world, not imputing their trespasses unto them, ver. 19. Jesus which delivered us from the wrath to come, 1 Theff, i. 12.

Qu. By what means did he obtain it for us ?

Ans. He purchased this Remission of our Sins for us by his Sufferings and Death upon the Cross; he came from Heaven to give his life a ransom for many, St. Matt. xx. 28. His Blood was that of the new testament, which was shed for many for the remission of sins, St. Matt. xxvi. 28. according to the Prophecy of ISAIAH concerning him. *The Lord laid on him the iniquity of us all,* chap. liii. 6. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. 26. This man, after he had offered one sacrifice for sins, chap. x. 12. In whom we have redemption through his blood, the forgiveness of sins, Eph. i. 7. Col. i. 14. When we were enemies we were reconciled to God by the death of his son, Rom. v. 10. And (having made peace through the blood of his cross) by him to reconcile all things to himself: and you that were sometime alienated, and enemies in your minds by wicked works, yet now hath he

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reconciled in the body of his flesh through death, Col. i. 20, 21, 22. Whom God hath set forth to be a propitiation for the remission of sins that are past, Rom. iii. 25. Christ died for our sins, according to the scriptures, 1 Cor. xv. 3. For He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. xv. 21. Who his own self bare our sins in his own body on the tree, 1 Pet. ii. 24. Christ hath redeemed us from the curse of the law, being made a curse for us, Gal. iii. 13. and thus the blood of Jesus Christ his son cleanseth us from all sin, 1 John i. 7. We had occasion to mention several of these Scriptures, when we showed how the Lord Jesus was a Saviour, and when we enquired into the Reason of his sufferings; and they are again necessary to be repeated, to convince us that our Pardon was procured by him, at a very dear Rate; that he gave a most extraordinary Price to excuse the Penalty we had incurr'd, no less than that of his most precious blood, 1 Pet. i. 19. 1 Cor. vi. 20.

Qu. How far does the Forgiveness of Sins extend?

Ans. To all Kinds of Sin, how heinous and aggravated soever except the Sin against the Holy Ghost, which consisted in a knowing and wilful, a malicious, and despiteful attributing that to the Devil, which was the evident, and undoubted Work of God's ever blessed Spirit: and these may be considered, either as *original*, or the Guilt we derived from ADAM our first Parent, who

who was the *Proxy* or *Representative* of his Posterity, in respect of the *Covenant* God made with him in Paradise, and the *Trial* of the Obedience of Mankind in his Person; together with the *Propensity* of our corrupted Nature to offend, after his Fall: Or, *Secondly, actual*; those Offences which every one commits in the Course of his Life, through the Weakness, and Frailty of Nature; and this evil Disposition of Heart, which wars against the *Law of the Mind*. Whether it be through invincible Ignorance, and Error; through unconquerable Prejudice, or sudden Surprise; through violent Passions or insinuating Temptations; or through a wilful, and deliberate Obstinacy against the Convictions of Conscience, accompanied with Pride, and Presumption; all these are capable of Remission in Virtue of our blessed Saviour's most meritorious Atonement: and not only the Transgressions that Men fall into before their Conversion, and Baptism, that *are past* and *under the first testament*, Rom. iii. 23. Heb. ix. 15. but those which cleave to them in their *regenerate State*; which, notwithstanding their best Endeavours they cannot wholly avoid, shall be graciously pardoned on this Account, since it is impossible for us to arrive at Perfection in this mortal Life. *If we say that we have no sin, we deceive our selves, and the truth is not in us, but if we confess our sins, he is faithful, and just, to forgive us our sins, and to cleanse us from all unrighteousness,* 1 John i. 8, 9.

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Qu. Upon what Terms, or Conditions may we become Partakers of this Pardon of our Sins, purchased for us by Christ?

Ans. By *Faith* in him, and the *Repentance* of our Sins; and by our Admission into his Holy Catholick Church by *Baptism*, we shall be entitled to the *Forgiveness of Sins*.

First, Faith in Christ and his Gospel. *That they may receive remission of sins—by faith that is in me*, Acts xxvi. 18. *He that believeth on me is not condemned*, St. John iii. 18. *Through faith in his blood for the remission of sins*, Rom. iii. 25. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses*, Acts xiii. 38, 39.

A second Qualification necessary in order to the forgiveness of sins, is the *Repentance* of them. He ordained that repentance and remission of sins should be preached in his name among all nations, St. Luke xxiv. 47. *Repent, and be converted, that your sins may be blotted out*, Acts iii. 19. *God hath granted also to the Gentiles, repentance unto life*, Acts xi. 18.

Thirdly, Admission into Christ's Church, and becoming Members of his mystical Body by *Baptism*, is the *stated Means* of our securing to our selves the Forgiveness of Sins. *Be baptized every one of you in the name of Jesus Christ for the remission of sins*, Acts ii. 38. *And now why tarriest thou,*

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thou, arise, and be baptized, and wash away thy sins, Acts xxii. 16. this is the Channel by which the most valuable Privilege of Forgiveness is derived to us, and therefore we ought most thankfully to embrace it, in the Way of her sacred Administrations.

Qu. But how are we to behave our selves with respect to those Sins we are guilty of after Baptism, which are occasioned by the Degeneracy, and Frailty of our Nature, and our carnal Appetites ?

Ans. We are earnestly to repent of them, and daily to seek unto God in humble Prayer for the Remission of them, for the Sake of his well-beloved and only begotten Son; upon which the Church pronounces Forgiveness, in the Office of *Absolution*; according to the Authority with which the Apostles were invested, and in them their Successors, the Bishops, and Pastors of the Flock of Christ in all Ages. *Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,* St. John xx. 23. Gal. vi. 1.

But then we are carefully to guard against that dangerous Mistake, that the *bare Absolution* of the Church will of it self be effectual to procure the Remission of our Sins, notwithstanding the other Qualifications of *Faith*, and sincere *Repentance*, are wanting in us; without these, our Profession of Christianity will not avail us; and then we must take care to evince the Sincerity of our Repen-
tance

tance by future Amendment, *putting off concerning our former conversation the old man*, Eph. iv. 22. *that henceforth we should not serve sin*, Rom. vi. 6. and *putting on the new man*, and being transformed into the *Image of Christ in Righteousness, and Holiness of Life*; without relapsing afterwards into the same evil Courses, but persevering in Goodness, and abounding more and more, in all well pleasing: then will the Declaration of God's *Ministers* pronounced by his Command, and in his Name, be *confirmed*, and *ratified* by himself; and we shall be finally *acquitted*, and purified by the Blood of Christ, and presented unto him without Spot or Blemish.

Still more particularly; our Forgiveness of others, those Offences and Injuries they have committed against us, is an *indispensable Condition* of our obtaining the Pardon of our own Sins; this our blessed Saviour hath assured us. *If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses*, St. Matt. vi. 14, 15. He confirm'd the same Truth in the Parable of the Lord that took Account of his Servants, chap. xviii. 23. where he represents the inhuman Cruelty, and base Ingratitude of that wicked Servant, to whom his Lord had forgiven an immense Debt, upon his Entreaty, who afterwards refused his Compassion to his Fellow-Servant, which incensed his Lord to such a degree, that he revoked his Grant, and there-

thereupon declares, *so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*, St. Matt. xviii. 35. it is but equitable Retaliation, that *He should have judgment without mercy, who showed no mercy*, St. James ii. 13. 'tis therefore our Interest, as well as Duty, to forgive *one another, as God for Christ's sake hath forgiven us*, Eph. iv. 32.

Qu. Why is the Belief of this Article necessary?

Ans. That we may learn Humility, and Lowliness of Heart from the Conviction of our own Vileness, and the miserable Condition we had plunged our selves into by our Sins, from which we could by no means retrieve our selves, and which exacted so vast an Atonement; and that we may prostrate our selves before God, in a deep Sense of our Wretchedness, and Guilt.

2. That we may be preserved from Despair, and comforted in our present frail, and sinful Estate; that when our Unworthiness dejects us; when we sink under the Burden of our Iniquities; and our Sins take such hold of us, that we are not able to look up, and our Hearts fail; when our accusing Consciences, wound and torment us; we may fix our Thoughts upon the Excellence and Dignity of the meritorious Cause of our being forgiven: this will free us from our Agonies; and we shall *joy in God through our Lord Jesus Christ*,
by

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by whom we have now received the atonement, Rom. v. 11.

3. That we may duly esteem the infinite Goodness of God, expressed towards us. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us, when we were enemies we were reconciled unto God by the death of his Son, Rom. v. 8, 10. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, Eph. ii. 4, 5.*

4. That we may be fully sensible of our blessed Saviour's unparallel'd Affection, who procured this Benefit for us at an inestimable Price. *Who loved us, and hath given himself for us, an offering and sacrifice to God, for a sweet smelling savour, Eph. v. 2.*

QU. What is our Duty in this respect ?

ANS. To make all possible Returns of Love, and Praise, Worship, and Adoration, Duty, and grateful Obedience, to God the Father, and to his Son our Saviour, and to the Holy Ghost by whose Influence this Grace is communicated to us, in the Church of God. *Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, Psal. ciii. 2, 3. To him that loved us, and washed us from our sins in his blood, be glory and dominion for ever and ever, Amen. Rev. i. 5, 6.*

Secondly, To qualify our selves for the Forgiveness of our Sins, by fulfilling the Terms of that Covenant he established for us, without which the
Pardon

Pardon we are capable of enjoying, will be at last withdrawn, and denied us; they who *trample under foot* the Blood of the Son of God, and by their Sins *crucify* to themselves the Lord Jesus afresh, and *do despite to the Spirit of grace*, render themselves unworthy of all Favour; so that notwithstanding the full, and free Act of Indemnity, and Forgiveness ratified in Heaven, they, for their Part, shall fall short of the promised Salvation, and must inevitably perish in their Sins.

Lastly, We are hereby obliged to have fervent Charity amongst our selves; we are to be kind, and tender hearted, and to put on *bowels of compassion* towards each other, *forgiving* and *forbearing one another* in Love, *even as God for Christ's sake hath forgiven us*, Eph. iv. 32. preserving amongst our selves that sweet Harmony, perfect Concord, and reciprocal Tendernefs, which becomes the Members of the same mystical Body, and walking *in love, as Christ also hath loved us*, Eph. v. 2.

Qu. What is the *Eleventh* Article of the Creed?

Ans. **The Resurrection of the Body.**

Qu. Wherein will the Resurrection of the Body consist?

Ans. In the Re-union thereof to the Soul, so that the same Person shall live again. Upon Death, *the Spirit returns to God who gave it*, Eccles. xii. 7. and is disposed of by him, in the Place and Receptacle of departed Souls, and has its proper Mansion

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Mansion assigned to it ; but the Body becomes an inanimate Lump of Clay, with a Tendency to Corruption, and in Process of Time, is mingled with the Dust, or Earth out of which it was at first taken ; but it shall not always continue thus separate ; there will be a *Restoration* of the *whole Man*, and the two Substances shall be joined together never to undergo a second Dissolution.

Qu. Who shall be raised ?

Ans. All Mankind that have died from the Beginning to the End of the World. *The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, St. John v. 28, 29.* And St. PAUL professed that he had hope towards God, which the Jews themselves also allowed, that there shall be a resurrection of the dead, both of the just and of the unjust, Acts xxiv. 15. and together with the already deceased, they who remain alive at the Lord's Coming shall be transformed by a sudden, and momentary Change, equivalent to, and bearing some Resemblance of a Resurrection.

Qu. Shall Men rise again with the same Bodies ?

Ans. Yes, the *same Body* that falls shall rise : the *same* Members, Flesh, and Blood, and Bones that it was composed of in its former Life, shall be collected together and revive. *In my flesh I shall see God, Job ix. 16. He that raised up Christ from the dead, shall also quicken your mortal bodies, Rom. viii. 11. This corruptible must put*

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on incorruption, and this mortal must put on immortality, 1 Cor. xv. 53. this very animal System, which we bear about us, wheresoever deposited, or howsoever scattered, and divided. *They that sleep in the dust of the earth shall awake*, Dan. xii. 2. *all that are in the graves shall come forth*, St. John v. 28. *The sea, death, and hell, shall deliver up the dead which are in them*, Rev. xx. 13. the Example of our blessed Saviour^a, and others that were raised from the Dead^b, and of those who were translated to Heaven^c, show that they shall have the same Body they were clothed with while they sojourned upon Earth.

Qu. But can such a Resurrection be conceived possible in many Cases?

Ans. Yes; God's *infinite Knowledge* can discover the scattered Particles, and most minute Atoms of which each Body consists, whatever Changes they may have undergone, or whatever variety of Forms they may be disguised by, or in whatever distant Regions, or Elements they may be dispersed; and he can reassemble, and reduce them to their former Order, and Situation, and put them into a Capacity of exercising their several vital Functions, and can again breath into them *the breath of life* by his *infinite and uncontrollable Power*.

Qu. What Proof have you of the Certainty of a Resurrection?

Ans.

^a St. Luke xxiv. 39.

^b 2 Kings xiii. 21.

St. Matt. ix. 25. St. Luke vii. 14.

^c St. John xi. 43, 44.

St. Matt. xxvii. 52, 53.

^c Enoch, Gen. v. 24.

Elijah, 2 Kings ii. 11.

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ANS. Our blessed Saviour's Promise. *This is the will of him that sent me, that every one that seeth the son, and believeth on him, may have everlasting life, and I will raise him up at the last day, St. John vi. 40. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, chap. xi. 25.* which Promise was confirm'd by his own Resurrection. Of this God hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 31. for, as the same Apostle argues, *If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?* 1 Cor. xv. 12. we are most closely united to him as Members of that Body, whereof he is the Head, and shall be the harvest of which he was the first-fruits. Knowing that *He which raised up the Lord Jesus, shall raise up us also by Jesus,* 2 Cor. iv. 14.

Qu. Supposing the Resurrection of the Body possible, and believing upon the divine Promises that it shall be, does there not also appear a reasonable Congruity, that it should be brought to pass?

ANS. Yes: several good Arguments may be assigned, why it should be accomplished. Soul and Body, have a natural Relation to each other; Man is constituted of these *two Substances*; they cooperate in many of his Actions, the one being the Instrument of the other's Sensations, by whose Mediation it exerts it self, in its moral Behaviour, its Virtues and Vices, and so together with that
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seems responsible to the divine Justice ; they mutually affect each other, we are earnestly desirous of their continuing in this State of Union, and are averse to any thing that may seem to threaten a Dissolution ; and when we are convinced that they must shortly be separated by Death, we still retain a sort of Presage of their future Conjunction ; it seems equitable therefore that they should be restored to their former Condition, and therein become capable of Reward, or Punishment.

Qu. When shall the Resurrection be ?

Ans. At the End of the World, *at the last day*, St. John vi. 40. *in the resurrection at the last day*, ch. xi. 24. *at the last trump*, 1 Cor. xv. 52.

Qu. In whom shall we obtain a Resurrection ?

Ans. In Christ, who is *the resurrection and the life*, St. John xi. 24. *In Christ shall all be made alive*, 1 Cor. xv. 22. for the Transgression of the *first Adam*, Death passed upon all Men ; and through the Merits of the *second*, all his *elect* shall see a joyful Resurrection from the Dead.

Qu. By whom shall the Resurrection be effected ?

Ans. By the Spirit of God. *God shall quicken our mortal bodies by his Spirit that dwelleth in us*, Rom. viii. 11. though this great Work is in the holy Scriptures sometimes ascribed to the *Father*, as done by his Power, and Authority, and sometimes to the *Son*, as possessed of the same divine Power, and as it is owing to his Merits, and granted for his Sake, and upon his Mediation ;

yet it will be compleated more peculiarly by the Agency of the *Holy Ghost*, and is referred to his *Energy* and *Office* in the Church of God, in order to conduct the Heirs of Christ's Kingdom to their Inheritance.

Qu. Shall not the Body be changed in the Resurrection ?

Ans. Yes, the Scriptures plainly declare this. *As we have born the image of the earthly, we shall also bear the image of the heavenly*, 1 Cor. xv. 49. *This corruptible must put on incorruption, and this mortal must put on immortality*, ver. 53. Christ shall change our vile body, that it may be fashioned like unto his glorious body, Phil. iii. 21. yet this will not be a Change of Mens Nature, but of their Condition: the Substance will be the same, though its Qualities will be different, when it is exalted, and glorified. Out of the same Portion of Matter that the Soul formerly actuated, as from Seed, shall God raise every one with *his own body*, which God will give him as it shall please him, 1 Cor. xv. 36, 37, 38. the Sons of the Resurrection shall be equal to the angels, St. Luke xx. 36. they shall shine as the brightness of the firmament, and as the stars for ever and ever, Dan. xii. 3. The righteous shall shine forth as the sun in the kingdom of their Father, St. Matt. xiii. 34. The body shall be raised in glory, and shall deserve the Title of a spiritual body, 1 Cor. xv. 44. in respect of its radiant Lustre, admirable Properties, and transcendent Perfections: it shall not then be subject to

to the Infirmities, and Necessities of its present State ; it shall be liable to no Violence, no Infection or Distempers, no Weakness or Decay ; it shall have no Occasion for those Supplies which must be perpetually administred, in this gross, animal Life, for its Sustenance, Reparation, and Refreshment ; it shall feel no more Pain, neither can it *die any more*, St. Luke xx. 36. Rev. xxi. 4.

Qu. You at first asserted that all Mankind should rise again, the Wicked, as well as the Righteous ; if so, what Privilege have the Righteous above the Wicked ; or how is the Resurrection a Blessing conferr'd on the Members of Christ's Church, by the Efficiency of the Holy Ghost ; as you now seem to acknowledge, and profess to believe ?

Ans. The Wicked shall indeed be raised, and that by God's *Almighty Power* ; but this not by an Act of *Grace*, but of *vindictive Justice* ; they shall a'lo be changed, and made incorruptible, which will be so far from an Advantage, that it will only be a means of their enduring the utmost Misery ; they will partake nothing of the Beauty, Excellence, and Glory ; that will adorn, and improve the Righteous ; but will rather appear deformed, and ghastly Spectacles ; *Immortality*, as assigned to them, will be a *Burden* and a *Curse* ; their Senses will be more exquisite to feel Pain ; and their Substance, and Form shall be modelled in such a manner, as not to perish or consume away in the most intense Fire, as will be more

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particularly observed under the following Article.

Qu. Why is it necessary to believe the Resurrection of the Body ?

Ans. *First*, Because it is the peculiar Discovery, and most comfortable Assurance of the Gospel of Christ: without this our *Faith* in him would be in vain; and if in this life only we have hope, we should in many Cases, be of all men most miserable, 1 Cor. xv. 19.

Secondly, It is necessary to believe it, that we may acknowledge the Power of the Redemption, purchased by our Lord and Saviour, in virtue of which he became *the resurrection and the life*; by which he *abolished death, and brought to light life and immortality*, 2 Tim. i. 10.

Thirdly, That we may thereby be fortified against the Fears of Death, and may not refuse to lay down our Lives, for his Name's Sake, when we can trust that thereby we shall save them; and that we may be supported in our last Conflict with Death, and even triumphantly demand with the Apostle, *O death, where is thy sting? O grave, where is thy victory?* 1 Cor. xv. 55.

Fourthly, That we may be comforted upon the Loss of our Friends and Relations, and not Sorrow as others which have no hope, 1 Theff. iv. 13, 14. since they are *blessed* in that *they rest from their labours, and their works follow them*; they are only retired from a tempestuous Sea, to an Haven of Rest; they are laid down awhile to *sleep sweetly*

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in the Lord ; they shall, in his good appointed time, awake after his likeness, and return again animated, and refreshed with new Strength, and Vigour ; adorned with the shining Robes of Immortality, and clothed upon with their house which is from heaven, 2 Cor. v. 2.

Lastly, It is necessary to believe this Article of the Resurrection, that we may be excited to purify our selves from the Defilements of Sin ; that Sin should not reign in our mortal body, that we should obey it in the lusts thereof, Rom. vi. 12. that having these promises, we should cleanse our selves from all filthiness of flesh and spirit, 2 Cor. vii. 1. That with St. PAUL we may exercise our selves herein, to have a conscience void of offence toward God, and toward man, Acts xxiv. 16. That we may also yield our selves unto God, as those that are alive from the dead, and our members as instruments of righteousness, unto God, Rom. vi. 12, 13. That we may glorify God in our body, 1 Cor. vi. 20. That hereby we may be encouraged to persevere in all Goodness, and may be preserved from sinking under the Burden of worldly Calamities, Afflictions, or Persecutions ; and may always abound in the work of the Lord, forasmuch as we know that our labour will not be in vain in the Lord, 1 Cor. xv. 58.

QU. What is the last Article of the Creed ?

ANS. **And the Life everlasting.**

QU. What does this Article relate to ?

ANS. The State of Mankind after the Resurrec-

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tion of the Body ; when that Change shall have been wrought in it, which will prepare, and qualify them for their future Portion.

Qu. What will their State then be ?

Ans. A State of *Eternal Duration* : they shall not perish, neither shall they suffer another Dissolution ; but shall exist for ever, either in Circumstances of Happiness, or Misery.

Qu. How shall they be placed in this State ?

Ans. By the just Judgment which shall be administered by our Lord Jesus Christ, after the Pronunciation of his *final Sentence* and *irreversible Decree*, the wicked shall go into everlasting punishment, but the righteous into life eternal, St. Matt. xxv. 46. *They that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation*, St. John v. 29.

Qu. What will be the Sentence pronounced against wicked Men ?

Ans. That most terrible one, *Depart, ye cursed, into everlasting fire, prepared for the Devil, and his angels*, St. Matt. xxv. 41. in consequence of which, they shall be banished from God's sight, so as never to behold the Glory of his Majesty. *The Lord Jesus shall be revealed from heaven with his holy angels, in flaming fire, taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 Theff. i. 7, 8, 9. They shall go away into outer darkness, where shall be weep-

weeping and gnashing of teeth, St. Matt. viii. 12. and in this dismal Dungeon, this dark Abyſs of Hell, *their worm dieth not, and the fire is not quenched*, St. Mark ix. 44. but *they ſhall be tormented with fire and brimſtone, day and night, for ever and ever, and ſhall have their part in the lake which burneth with fire and brimſtone*, Rev. xiv. 10. xx. 10. xxi. 8.

More particularly, they ſhall be deprived of all temporal Enjoyments; all the good Things they poſſeſſed ſhall be withdrawn; the Pleaſures, and Satisfaction they once afforded, ſhall ceaſe: Senſuality and Luxury ſhall no longer entertain them: the Objects on which their Affections were ſettled in this World, which they purſued with ſuch indefatigable Induſtry, and to compaſs which they run ſuch infinite Hazards, ſhall be removed out of their reach. They may, probably, retain a lingering Deſire after them, and their Appetite for them may be ſtrong, and impatient; but when they are ſadly convinced that ſuch Inclinations cannot be gratified, and that it will be impoſſible to procure the leaſt of them, their importunate craving will only add to their piercing Anxiety. When they ſhall have no Cordials to ſupport their fainting Spirits; no Medicines to remove, no Lenitives to mitigate the Violence of their Pains. They ſhall be denied the poor reſreſhment even of a drop of *water to cool their tongue*, St. Luke xvi. 34. For then they muſt endure the moſt exquisite torments; they muſt drink of the Cup of God's

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Fury without mixture, and his Hand shall lie heavy upon them. Every Sense, and Faculty, both of Body and Soul, shall experience his Vengeance, and that Wrath he hath revealed against Unrighteousness. Each Limb, each Nerve and Tendon of the Body, shall be racked with intolerable Misery. The holy Scriptures describe those Torments by the burning of sulphureous Flames, the most sharp, and piercing, and afflicting of any that we can form an Idea of: with which, together with its own bitter remembrance, and the stings of Conscience, the Mind will be overwhelmed with Grief, and Anguish consummated by absolute Despair, without the least glimpse of Hope, or the most distant prospect of Relief and Deliverance.

Since they shall be infallibly certain that their Sufferings shall continue for ever, their Affliction shall be as lasting, as it is inexpressibly grievous; so that their perpetual Existence will prove an aggravation of their Woes, instead of a favour, or blessing; and is so far from deserving the title of Everlasting Life, that it is called in Scripture *the second death*, Rev. xx. 6, xxi. 8. and *everlasting destruction*, 2 Theff. i. 9. where all the Agonies of Dying shall be felt, but actual Death shall never be allowed to finish their Sorrows. The Society they will be doom'd to converse with, will still further increase their Vexation; it will consist of the Apostate Angels, and their fellows in Damnation, whose rancour, and envy; spite and malice;

lice ; rage and fury, will be exercised, in mutually irritating, and provoking each other, by Accusations, Reproaches, and Revilings ; by Imprecations, and Curses of themselves and their Companions ; by Groans, Lamentations, and Complaints ; and by becoming Tormentors of those who are under the same Condemnation.

Qu. What shall be the Portion assigned to the Righteous ?

Ans. *Everlasting Life*, or eternal Blessedness in Heaven, according to this gracious Decree of the Lord Jesus ; *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*, St. Matt. xxv. 34. This is the Sense of *Life Everlasting*, which is *primarily* and most *eminently* intended in this Article ; the Happiness of *Life*, and *Being*, purchased by Christ, and to be inherited by the true, and faithful Members of his Church, when they have accomplished their Warfare, and finished their Course : tho' the endless state of Torment, that will succeed the Resurrection, and just Judgment of the Wicked, is also to be comprehended in it.

Qu. In what does *Life Everlasting*, or Blessedness, consist ?

Ans. In an entire freedom from all Evils, either *natural* or *moral* : from all Want, and hurtful Accidents ; from Outrage and Injuries ; from Sorrow, Sickness, and Pain ; from sinful Concupiscence, and Temptations ; from Guilt, and Remorse of Conscience. The Saints in Heaven shall
meet

meet with nothing that can in any measure, or degree abate, or allay their Felicity; nothing that can molest their Peace, and Quiet. *God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away*, Rev. xxi. 4. They shall no more be dispirited, and cast down, but be comforted for all their Mourning.

Secondly, The Heirs of *Everlasting Life* shall attain to the highest Perfection of *Body*, and *Soul*. We have spoke of the glorious Condition of the *Body*, in the Article of the *Resurrection*: and the *Soul* shall be proportionably exalted, and improved in its noblest Endowments, to actuate, and inform its refined fleshly Tabernacle; the Understanding shall be enlightened with the clearest, and fullest Knowledge, to comprehend the supreme Good, and discover the true Object of Happiness: the Will shall be determined to choose it, and the Affections shall cleave to it with the utmost ardor, and unshaken constancy.

Thirdly, Being thus purified and advanced in Worth, and Dignity, they shall be established in the secure possession of an Habitation in the Realms of Glory; they shall have their Abode in a *continuing city, whose builder and maker is God*, Heb. xi. 10. *the new Jerusalem*, Rev. iii. 12. and shall enter into the kingdom prepared for them from the foundation of the world, St. Matt. xxv. 34. where they shall be most closely united to God, and be filled
with

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with joy unspeakable and full of glory, 1 St. Pet. i. 8. by the Communication of his Goodness; they shall be admitted to the Beatifick Vision, and *see him as he is, 1 St. John iii. 2.* and that *face to face,* and shall *know as they are known, 1 Cor. xiii. 12.* they shall at once *contemplate,* and *enjoy* him, with fervent Love, and Devotion expressed to him, and with Delight, Rapture, and Extasy in themselves. They shall be acquainted with the Secrets of Nature, and observe the Beauty, and Order of his wondrous Works: They shall fathom the Depths of Providence, and discern the Wisdom, and Equity of his Proceedings; they shall unfold the Mysteries of Redemption, and Grace, *which things the angels desire to look into, 1 St. Pet. i. 12.* they shall remain in God's Presence, and surround his Throne; they shall be transported with the *light of his countenance* lifted up upon them, and attend at his right hand, where are *pleasures for evermore, Psalm xvi. 11.* they shall be received with kind Tendernefs, and sweet Condescension, by the only begotten Son of God, their Lord and Saviour Jesus Christ glorified, and enthroned in his human Nature; they shall be embraced with the Arms of his Mercy, and share in his Triumphs; and shall *be changed into the same image from glory to glory,* and that *by the ever-blessed Spirit of the Lord, 2 Cor. iii. 18.* who shall ever dwell in them, to sanctify, and bless them, to replenish them with Consolation, and Joy, and Gladness.

Fourthly,

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Fourthly, They shall be admitted into the Society of Angels, and Archangels, Cherubim and Seraphim ; Thrones, Dominions, Principalities, and Powers ; together with just Men made perfect as themselves, in Body and Soul : They shall *sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven*, St. Matt. viii. 11. they shall be enrolled *Fellow-Citizens* with the Patriarchs, and Prophets, the Apostles, and Evangelists, and the illustrious Army of Martyrs, Confessors, and other holy and virtuous Men in all Ages, and Countries, who will care for them with undisssembled Friendship, and good Will, and readily perform all kind Offices for them. In conjunction with all these, they shall be employed in the Worship of *him that sitteth upon the throne*, and of the *lamb* for ever : they shall celebrate his Name, and magnify his Mercy, in glad Hymns of Praise and Thanksgiving, with harmonious Voices, and repeated Hallelujahs ; they shall *sing the song of the lamb*, Rev. xv. 3. and prostrate themselves before his Footstool in humble Adoration, and rejoice to ascribe unto him Honour, and Blessing, and Salvation. With these they shall participate of such Enjoyments as *eye hath not seen, nor ear heard, neither have entered into the heart of man*, but *which God hath prepared for them that love him*, 1 Cor. ii. 9. from Isaiah lxiv. 4.

And to crown all, they shall have the firmest Assurances of continuing *eternally* in this blissful State, without fear, or hazard of offending God, or forfeiting their Inheritance. No created Being
can

can wrest their celestial Treasure from them, because they are preserved, and guarded by Almighty Power, and defended by an impregnable Fortress, against all Attacks of the Enemy, being sustained by all-sufficient Grace.

Qu. But inasmuch as *all have sinned and come short of the glory of God*, Rom. iii. 23. and none, amongst the Descendants of ADAM, is, or can be *absolutely righteous*; how shall any be acquitted, or entitled to *the recompence of reward*?

Ans. This difficulty hath been already obviated at large under the *Tenth Article*, concerning the *Forgiveness of Sins*: the Substance of what was there said is, That they who believe in Christ, and sincerely endeavour to obey his Precepts, in the Communion of his Church, or mystical Body, of which they became lively Members by their Baptism; shall be cleansed from their Sins, and sanctified by his Spirit dwelling in them; and, tho' they fall short of Perfection in many Instances, shall have their *faith imputed to them for righteousness*. *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*, St. John v. 24.

Qu. Why is the Belief of *Everlasting Life* necessary?

Ans. That from thence we may have the strongest Motives to forsake our Sins, and to abound in all Virtue, and Godliness; since *endless Punishment* will be inflicted upon us, if we conti-

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nue in the former, and *inconceivable Felicity* will be the Reward, and Portion of the latter. More particularly,

First, That we may constantly set the *Fear of God* before our Eyes, *who is able to destroy both soul and body in hell*, St. Matt. x. 28. that we may seriously and frequently deliberate with our selves upon this most important Question, *Who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?* Isai. xxxiii. 14. and, upon Conviction of the Horrors of such intolerable Torment, may be *warned to fly from the wrath to come*, St. Matt. iii. 7. and not be liable to be sentenced to that *place of torment*, St. Luke xvi. 28.

Secondly, That we may be enflamed with an ardent Desire of acquiring an Heavenly Inheritance; and seek it *by patient continuance in well-doing*: that we may *forget those things which are behind, and reach forth unto those things which are before*; and *press towards the mark, for the prize of the high calling of God in Christ Jesus*, Phil. iii. 13, 14. that we may *fight the good fight of faith, and lay hold on eternal life*, 1 Tim. vi. 12. that our Thoughts, and Wishes, and Labours, may be directed to Futurity; and that *where our treasure is, there our hearts may be also*, St. Matt. vi. 21. that we may *groan earnestly, desiring to be clothed upon with our house, which is from heaven*, 2 Cor. v. 2. that we may be encouraged to Stedfastness, and chearful Perseverance in our Duty, being sure, that if we *have our*
fruit

fruit unto holiness, the end will be everlasting life,
Rom. vi. 22.

Thirdly, That we may learn to set a due Value upon his Blood, which can deliver us from the *second death*, and ransom us from Captivity, and the Prison where we must have remained bound in *everlasting chains*, and the *fire* which is *unquenchable*, in which we must have been tormented Day and Night eternally.

Lastly, That whenever it shall please God to call us thereunto, we may willingly endure Afflictions : that we may despise all Difficulties, and Dangers, we meet with in the way that leads to such consummate Blessedness : That we may never be startled, or offended at the Persecutions brought upon us *for righteousness sake*, but may rather rejoice that we are counted worthy to stand the fiery Trial. That we may take up the Cross, and follow our dear Redeemer, who *was made perfect in sufferings* ; since *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*, Rom. viii. 18. and *our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory*, 2 Cor. iv. 17, 18. knowing that he who hath enjoined us to be *faithful unto death*, hath promised that he will thereupon give us *a crown of life*, Rev. ii. 10.

And more especially should this Belief be rooted and grounded in the Ministers of the Gospel of Christ, that they may be above the World, and

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its transitory Enjoyments : that they may be zealous, and diligent in the Discharge of their sacred Function, and in feeding the Flock committed to their Care ; being confident, that *when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away*, 1 St. Pet. iii. 4.

Qu. Why do you add **Amen**, after the Conclusion of the *Creed* ?

Ans. To declare my *Assent*, and my steadfast Belief of All, and every Part of it ; and to express my *Desire*, and *Resolution*, to let it have its proper Influence upon my Actions. The word *Amen* may be either used by way of solemn Acknowledgment, and vehement Affirmation of what we have just before asserted, that *so it is* in very Deed ; or may signify our earnest Wish, Petition, or Request, that what we have recited at large, may be granted to us. *So be it*, or we pray God it may so come to pass.

Qu. What dost thou chiefly learn by these Articles of thy Belief ?

Ans. First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, In God the Son, who hath redeemed me, and all Mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Qu. What do you observe concerning this Answer ?

Ans.

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Ans. That it is a fummary *Abridgment* of the Creed, or a short *Recapitulation* of its Contents ; setting forth the *Three Persons* who are the Object of our Faith : it maintains the real Divinity, or Godhead of the Three, and teaches what relation they bear to each other, and the order in which they are to be conceived, in Unity of Nature, Substance, or Essence ; which is the Catholick Doctrine of the Trinity, we herein profess ; it further shows the economy of their Transactions with respect to the Creatures, especially Mankind ; their distinct, and peculiar Offices, and Operations : for tho' they always act in conjunction, and, on that account, the same Work is, and may be, ascribed to each of them, (as the Son and Spirit are said to have created the World) yet in strictness, and propriety, the *Creation* is referred to the Father, the *Redemption*, and Restoration of Mankind to the Son, and the Work of *Sanctification* to the Holy Ghost. We may further take notice, that our Redemption is declared to be *universal*, and none are excluded from the Benefits thereof. The *Sanctification* of the Spirit, is indeed confined to the *elect people of God* ; those who are called by the Invitation, and Preaching of the Gospel, and who are chosen for their Faith, and Obedience, and their thankful acceptance of this divine Grace : but our Church does not understand by the *elect people of God*, some particular Persons only, chosen by an absolute *Decree* from all Eternity to eternal Life, irrespective of their own Behaviour ; neither

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does

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does she suppose their *Sanctification* to be owing intirely to the *irresistible Power* of divine Grace; but to their Improvement of this Gift, and accompanying it with their sincere Endeavours. The Holy Ghost sanctifies the Elect, (amongst whom, each Member of Christ's Church, who comes to be *Catechised*, is encouraged to mention himself) by his outward Word, and by the sacred Ordinances of Religion, enforced by his inward Suggestions, and secret Influence upon our Hearts, and thus *seals us unto the day of redemption*, Eph. iv. 30.

Qu. Having thus considered and explained the *Second Part* of your *Baptismal Vow*, which relates to the Articles of the Christian Faith, you were thereby engaged to believe; you are now to proceed, to the *Obedience* it requires in the *third Place*; for **You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.**

Ans. **Ten.** The Ten Commandments, *Exod.* xxxiv. 28. *Deut.* iv. 13.

Qu. Which be they?

Ans. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of Bondage.

Qu. By whom was the Law delivered?

Ans.

of the Church Catechism. 211

ANS. By Almighty GOD to his Servant MOSES; That he should communicate it to the Children of *Israel*, whom he had led out of *Egypt* by the Divine Direction, with Signs, and Wonders, with *a mighty hand and a stretched out arm*, Deut. iv. 34.

QU. How was it written?

ANS. Upon two Tables of Stone, with *the finger of God*, Exod. xxxi. 18. *the tables were written on both sides; and the tables were the work of God, and the writing was the writing of God, graven upon the tables*, Exod. xxxii. 15, 16.

QU. Where was it delivered?

ANS. Upon Mount *Sinai*, with great Solemnity, and Circumstances of Terror. There were *thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* These Appearances, we may reasonably imagine, struck the People with impressions of Awe, and Veneration, and we read, that they *trembled, and removed and stood afar off*, Exod. xix. 16, 18. ch. xx. 18.

QU. Were not the Children of *Israel* enjoined to prepare themselves for the Reception of this Law?

ANS. Yes: they were to *sanctify themselves, and wash their Cloaths* two Days before, Exod. xix. 10. and they were charged to *set bounds about*

the mount, which they were not to approach, for fear of God's *breaking forth* upon them to consume them, *ver.* 22, 24.

Qu. Hath not this some farther moral Signification?

Ans. It suggests to us, that we ought to cleanse, and purify our Hearts, in order to receive the Law of God, with due Reverence, and an humble Submission to his heavenly Will; and that we should avoid all profane Curiosity; that we should acquiesce in what he is pleased to reveal, without examining into those Things which are kept secret, or pretending to discover that Majesty, and those Perfections of the Divine Nature, which are incomprehensible to all finite Understanding.

Qu. Is there not some spiritual Mystery to be learned from MOSES's receiving the Law of God, to deliver it to the Children of *Israel*?

Ans. Yes; we may infer from hence, that we stand in need of a *Mediator* to go between God and us, *which is Christ*, Gal. iii. 19.

Qu. In what Age of the World were these Commandments delivered?

Ans. According to the best Computation, about Two thousand four hundred and ninety Years after the Creation of the World; Two hundred and twenty Years after the Descent of the Children of *Israel* into *Egypt*, in the third month after their Departure from thence, (*Exod.* xix. 1.) above Fifteen hundred Years before Christ.

Qu. Had the Children of *Israel* no other Law given

given them by God, besides this of the Two Tables ?

Ans. Yes ; they had also a *Ceremonial* and *Judicial Law*, from which the Law of the Two Tables was distinguished, by the Name or Title of the *Moral Law*. These indeed, were not delivered in the same manner, with such Pomp, and Solemnity, nor engraven on Tables of Stone, but communicated to MOSES by Word of Mouth, or an audible Voice, during his Stay in the Mount.

Qu. What did the Ceremonial Law relate to ?

Ans. Their Religion, in the Worship of God, by Sacrifices, and other solemn Rites, the Structure of the Tabernacle, and Altars, the Materials, and Fashion of the sacred Vessels, and Utensils,

Qu. What was the Judicial Law ?

Ans. The Rule by which the Jewish Nation was to be governed, and Justice was to be administered between Man and Man, under the Sovereign Dominion of God himself, who condescended to be their King, until they grew weary of his Administration, and, after the Example of the Nations round about them, were importunate to have an earthly Monarch to go in, and out before them.

Qu. What do you observe concerning the Preface to the *Ten Commandments* ?

Ans. God therein first asserts his *Authority*, and *Right* to their Obedience in general ; *I am the Lord*, the *Jehovah*, the *one self-existent Being*, from whom all things proceed, and by whose Power

they were created, and are preserved : He then maintains his peculiar Title in regard to them, as He was *their God*, having chosen them from amongst all the Nations of the Earth, and avouched them to be his, and engaged himself more especially to protect, and bless them : *Thy God* ; He then goes on to mention the late signal, and miraculous Instance of his Love, and Goodness, which he had shown in delivering them from their long, and cruel Bondage in *Egypt* ; which in Equity, demanded a return of most grateful Duty and Service.

Qu. But if these Commandments were delivered only to the Children of *Israel*, and enforced by Motives peculiar to themselves, as that He was their God, by voluntary Choice, and especial Favour ; and had given them the most endearing Testimony of his Kindness, in freeing them from the Slavery they groaned under ; why should the rest of Mankind, or the Christian World in particular, conclude themselves to be obliged by them ?

Ans. Because, as they are the Dictates of *Natural Religion*, and agree with our Notions of Good and Evil, and may be deduced from the Principles of Reason, as well as they are the Subject-Matter of positive Precepts, we are bound by them as well as the *Jews*, and we are to conform our selves to them, as to a *Law written in our hearts*. The same *Jehovah*, the Creator, and Lord of all, hath an indisputable Claim to our
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Obedience, as well as theirs ; besides, the Incitements that should prevail with us Christians to observe, and keep them, are more cogent, than what they had : we are his Children in Christ Jesus, and that by a better and more excellent Covenant : He hath delivered us from the more grievous, and intolerable Servitude of Sin, and the Tyranny of Satan, by whom we were led captive. And our Redeemer hath also given a *fresh Sanction* to these positive written Commandments, in his holy Gospel, declaring them to be necessary to all that would *inherit eternal life*, St. Matt. xix. 16, 17. and St. Mark x. 17, &c. He fulfilled this Law by his own most perfect Obedience ; he made it more compleat, by rescuing it from those wicked Comments, by which the Meaning thereof was perverted ; and explained it, in its full Latitude, and Extent : we therefore, as well as the *Jews*, ought to make it our Rule, tho' it will not be rigorously insisted on as a *Covenant of Works* ; we shall not fall under the *Curse* thereof, tho' we fail of fulfilling it entirely ; but may be admitted to Pardon upon our true, and sincere Repentance.

Qu. Was there no Law revealed to Mankind before this ?

Ans. Yes. There was a Law given to ADAM in Paradise, a purely positive Precept, not to eat of the Tree of Knowledge ; and after the Fall, God declared his Pleasure, that the elder Son of ADAM, should have Authority over the younger,

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and that the Husband should rule over the Wife: And there is an antient Tradition, that after the Flood, God gave NOAH, and his Sons, a Law consisting of Seven Precepts.

QU. What were they?

ANS. *First*, To execute Justice against Offenders.

Secondly, To renounce Idolatry.

Thirdly, To worship the true God, and keep the Sabbath.

Fourthly, To abstain from Murder.

Fifthly, To avoid Fornication; that is, incestuous Marriages.

Sixthly, Not to be guilty of Robbery.

Seventhly, To refrain from eating Blood, or any Member of a Beast, taken from it while alive.

QU. You say the Commandments were written upon two Tables of Stone; what did the first Table contain?

ANS. Our *Duty towards God*, expressed in Four Commandments.

QU. What did the second Table relate to?

ANS. Our *Duty towards our Neighbours*, that is, all Mankind in general, comprized in the remaining Six Commandments.

QU. How are the Commandments expressed?

ANS. Some positively, requiring us to do a thing, *Thou shalt*; and some negatively, forbidding us to do a thing, *Thou shalt not*.

QU. But are we not, in every Commandment, to understand something to be *required*, and something to be *forbid*; whether it be conceived in positive, or negative Terms?

ANS.

Ans. Yes ; when a Commandment only forbids a Sin in Words, it must be understood at the same time to require the Duty, which is opposed to the Sin it forbids ; and when it only commands, it implies a Prohibition of the Sin, which is contrary to the Duty it commands.

Qu. Do these Commandments extend no further than to the outward Actions ?

Ans. Yes ; they reach to the Inclinations, and Desires of the Heart ; and demand the Obedience of the *inward Man*, as well as the exterior Compliance of our Behaviour before Men.

Qu. Does not each Commandment require something more from us besides the *express Duty*, or forbid something more than the *very Sin*, which is the Subject thereof ?

Ans. Yes ; it comprehends all the Actions, which in any *measure*, or *degree* relate to, border upon, and may be ranked under the Duty commanded, or Sin forbidden. Every thing that may be fairly reduced to them, is to be acknowledged within our Obligation to fulfil them. We are also to betake ourselves to such Expedients, as have a tendency to promote our Obedience, and to avoid all such Courses, as might lead us to transgress them. We are to use all proper *Means*, *Motives*, and *Incitements* to our Duty, on the one hand, and we must cautiously guard against all *Temptations* to Wickedness on the other.

Qu. Is there not some Difference to be observed, as to the Obligation of Negative, and Affirmative Precepts ?

Ans.

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Ans. Yes ; the Negative Precepts bind us always, at all Junctures, and in every Moment of our Lives ; but the affirmative Precepts, though they require, that our Disposition to fulfil them should be *habitual*, and constantly the same, do not exact an *actual Obedience*, but at proper Seasons ; when Opportunities are offered, and in Circumstances that require the particular Performance of any of them.

Qu. Where were the Tables of the Law to be kept ?

Ans. In the Ark, which was ordered to be made of Shittim Wood, and richly adorn'd with Gold, and curious Workmanship, for that purpose, and to be placed in the Tabernacle, *beneath the mercy-seat*, Exod. xxv. 10. Hebr. ix. 4.

Qu. Was there nothing remarkable in Moses's Countenance, when he came down from the Mount ?

Ans. His Face shone with such a radiant Brightness, and Glory, that the Children of *Israel* could not bear the Sight thereof ; so that he was oblig'd to cover his Face with a Veil ; which the Apostle interprets to signify their Inability to discern the spiritual Sense of the Law ; or its shadowing and prefiguring the Christian Dispensation.

Qu. What do you infer from each Commandment's being addressed to us in the Singular Number ?

Ans. That every individual Person ought to consider them as especially enjoined to himself in
parti,

particular, as much as if no other besides had been concerned in them ; but that God's Message had been directed to him singly from Heaven.

QU. Repeat the *First* Commandment.

ANS. I. **Thou shalt have none other Gods but me.**

QU. How is this Commandment expressed ?

ANS. Negatively.

QU. But are we not to think that it is also to be interpreted *positively* ; and to acknowledge that it commands a Duty, as well as prohibits a Sin ?

ANS. Yes. We are to understand it, as obliging us to *have a God* ; the One, True, Eternal, and Ever-living God ; the Creator of all Things, by whose Almighty Power the Universe was framed, and is preserved in Being ; who governs, and disposes all things according to his good Pleasure, sovereign Will, and wise Providence ; and whose Mercy is over all his Works ; who *formed man of the dust of the ground, and breathed into his nostrils the breath of life*, Gen. ii. 7. and placed him in the Garden of *Eden*, and gave him a Law, by the Transgression of which, he was deprived of that Paradise, and became obnoxious to Misery and Death : the same God revealed himself to the Posterity of ADAM ; and *at sundry times, and in divers manners, spake to the fathers*, Heb. i. 1. with whom ENOCH walked, Gen. v. 24. who directed NOAH to make an Ark, to the saving of himself, and Family, from perishing by the Flood, which He brought upon the Earth : who called

ABRA,

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ABRAHAM from his Country, and from his Father's House, and established a most gracious Covenant with him, and his Descendants, ISAAC and JACOB : who delivered the Children of *Israel*, his Posterity, out of *Egypt* ; and soon after ordained these Commandments for them to observe and keep ; condescending to become their God, in a peculiar Sense ; and to give them most eminent Testimonies of his Love, and Favour : who frequently sent unto them his Servants the Prophets, to instruct and admonish them ; and, in the fulness of time, gave his only begotten Son, made of a Woman, and under the Law, to redeem, and to save them, and all Mankind. This is He, whom, with his Son, and Holy Spirit, in Unity of Nature, Substance, and Godhead, we are commanded to have. *The Lord, our God, is one Lord*, Deut. vi. 4. *Isai. xlv. 6. St. Mark xii. 29. Thou art God, even thou alone*, 2 Kings xix. 15. *O God, thou art my God*, Psal. lxiii. 1. *The Lord he is God*, 1 Kings xviii. 39. *There is none other God but one*, 1 Cor. viii. 4. *To us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him*, verse 6.

QU. What is forbidden in this Commandment?

ANS. To have any other God besides him.

QU. What is it to have a God ?

ANS. *First*, To Believe in Him, which is the Foundation Principle of all Religion ; for, *He that cometh unto God, must believe that He is*, Heb. xi. 6.

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We have already consider'd the Arguments that will establish us in this Belief, and the Conviction God hath afforded of his *Being*, in the first Article of the *Creed* : here we are only to speak of it as a Duty required of us ; under which also we are to comprehend, the Belief of whatever he reveals, and declares to us ; or the giving an entire Credit to his holy Word, and the Things he either asserts, or promises therein.

Secondly, To entertain right and becoming Notions, (as far as our finite Understandings can reach) of his Divine Nature, Attributes, and Perfections ; and then,

Thirdly, To possess our Souls with those Affections, which are suitable to such a just Apprehension of his Glory, and Excellence. To Love, Fear, Reverence, and Honour him ; to Hope, and Trust in him. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*, St. Matt. xxiii. 37, 38. *I will love thee, O Lord, my strength*, Psal. xviii. 1. *O love the Lord, all ye his saints*, Psal. xxxi. 23. *Whom have I in heaven but thee ? and there is none upon earth, that I desire besides thee*, Psal. lxxiii. 25. *Be in the fear of the Lord all the day long*, Prov. xxiii. 17. *Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread*, Isai. viii. 11. *I will fore-warn you, whom ye shall fear, fear him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, fear him*, St. Luke xii. 5. *Serve the Lord with fear*, Psal. ii. 11. yet this Fear
must

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must be such an one, as will be consistent with the most fervent Love ; it must not be a melancholy Consternation, but a filial Awe, resulting from a Sense of his Power, and Justice, and not an Apprehension of arbitrary Cruelty, or savage Severity. Again, we are to *trust on the Lord with all our heart*, Prov. iii. 5. and to hope in his holy Name. *My hope is in thee*, Psal. xxxix. 7. *Thou art my hope*, Ps. lxxi. 5. Jer. xvii. 17. *In thee, O Lord, do I hope*, Ps. xxxviii. 15. *Hope thou in the Lord*, Ps. xlii. 5. *Let Israel hope in the Lord*, Ps. cxxxix. 1.

Fourthly, When our Hearts, and Minds are thus right before God, we must take care that we own him to be *our God* ; we must publicly profess our Faith, and Allegiance ; our Duty towards him, and Dependence upon him : We are to worship, and adore him, by solemn Invocation and Prayer ; by Thanksgiving and Praise ; and we are to direct all our Actions principally to his Glory. *In all thy ways acknowledge him*, Prov. iii. 6. *Do all to the glory of God*, 1 Cor. x. 31. and this with the Homage of the Body, with humble Prostration, with Eyes lifted up to Heaven, with Hands stretched out, and bended Knees before his Footstool. *O come let us worship, and bow down : let us kneel before the Lord our maker*, Psal. xcv. 6. *Unto thee lift I up mine eyes, O thou that dwellest in the heavens*, Psal. cxliii. 1. *I will therefore that men pray every where, lifting up holy hands*, 1 Tim. ii. 8. *I bow my knees unto the Father of our Lord Jesus Christ*, Eph. iii. 14.

Fifth-

of the Church Catechism. 223

Fifthly, To have a God, is to dedicate our selves to his Service, and to pay an Obedience to his heavenly Will. I and my house, we will serve the Lord, Josh. xxiv. 15, 21. Serve the Lord only, 1 Sam. vii. 3, 4. O Lord, truly I am thy servant, Psal. cxvi. 16. Thou shalt fear the Lord thy God, and serve him, Deut. vi. 13. x. 20. Thou shalt worship the Lord thy God, and him only shalt thou serve, St. Matt. iv. 10. Let us join our selves to the Lord in a perpetual covenant that shall not be forgotten, Jer. l. 5. Glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20.

Qu. How may we arrive at a competent Knowledge of the Divine Nature and Attributes?

Ans. By the Light of Nature, and by the Information of his holy Word.

Qu. What is more immediately contrary to this Command of having a God?

Ans. The Sins of *Atheism*, and *Infidelity*; either professed, or concealed; speculative, or practical: When Men own God in Words, but *deny him in their Works*, Titus i. 16. as also *Blasphemy* and *Profaneness*, together with wilful or careless *Ignorance* in the things that *may be known* of him; when they entertain unworthy Thoughts of him, and imagine *the Godhead* to be like unto gold, or silver, or stone graven by art, and man's device, Acts xvii. 29. or form wrong Conceptions of his Divine Nature, and Perfections; from whence proceed the two Extreames of *Presumption*, and *Despair*, which produce vain Superstitions, and servile
Fears

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Fears on the one hand, or else Arrogance, Pride, and Self-sufficiency on the other : to these we may add, the Neglect, or Contempt of Spiritual Duties and Privileges.

QU. What is forbidden in this Commandment ?

ANS. First, *Polytheism* ; *Ye shall not go after other Gods*, Deut. vi. 14. *Put away the strange Gods, which are among you*, Josh. xxiv. 23. and Secondly, *Idolatry* ; *My dearly beloved, flee from idolatry*, 1 Cor. x. 14. *Little children, keep yourselves from idols*, 1 St. John v. 21.

QU. What is Polytheism ?

ANS. The believing and owning *more Gods* than one, either to the Exclusion of the *one true God* ; or, together with him, the making to Men's selves *other Gods*, whether they be accounted *equal*, and *independent* ; or *subordinate*, and *inferior* : The Children of *Israel*, to whom this was prohibited, were surrounded by Heathen Nations, who worshipped the Sun, and Moon, and the whole Host of Heaven : who took Demons, and evil Spirits for their Gods ; some of which they supposed to preside more immediately over the several Elements ; some over particular Regions, Countries, Cities, and Places ; some over distinct Professions, Arts, and Sciences : They frequently Deified their deceased Ancestors ; nay, they fell into such wretched Stupidity, that they enrolled Brute Beasts, Serpents, and even Vegetables, amongst their Gods ; and ascribed Divine Knowledge, and Power to Stocks, and Stones, and Pictures, which

which were made, and fashioned by their own Hands.

And as the rest of Mankind *became vain in their imaginations*, and had *their foolish hearts darkened* to such a degree, as to *change the glory of the incorruptible God into an image made like corruptible man, and to birds, and fourfooted beasts, and creeping things*; and to *serve the creature, more than the creator*, Rom. i. 21, 23, 25. As they were so befotted to do *service unto them which by nature are no Gods*, Gal. iv. 8. so did God's chosen People, notwithstanding the Light they enjoyed, and the severe Restraints that were laid upon them, thro' their perverse, and stubborn Disposition, frequently fall into the same Abominations. Upon every occasion they were ready to desert the most high God, and adopt to themselves the Gods of the Nations round about them; they ascribed their Success, Deliverance, and Blessings to these Vanities, and sought to them for Protection, while they forgot the *holy One of Israel, their Saviour*, and provoked him to Jealousy, and enkindled his Anger against them: for which Offences they were constantly reproved, and threatned with Destruction, by the Prophets. Sometimes they would join these false Deities to the Most High, and worship them together with him; against which odious Practices, the Prophet ZEPHANIAH denounced Vengeance, declaring that they shall be *cut off, that worship, and that swear by the Lord, and that swear by Malcham*, chap. i. 4, 5. This

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Custom

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Custom prevailed amongst the People, whom the King of *Assyria* settled in the Cities of *Samaria*, when he carried away the Inhabitants of the Land into Captivity : when many were slain by the Lions that were sent amongst them, *they feared the Lord* ; but yet, at the same time, *served their own Gods*, 2 Kings xvii. 33.

After the Publication of the Gospel, Polytheism quickly declined, and is now wholly extirpated ; except in some of the most ignorant, and barbarous Parts of the World.

Qu. What is Idolatry ?

Ans. The *Worship* of such *false Gods* with *Divine Honours* : calling them Gods ; building Temples, and raising Altars to them ; offering them Sacrifices ; invoking them by Name ; making Prayers, and Supplications to them ; and celebrating their Praises, in sacred Hymns, and Thanksgivings. These Sins universally abounded amongst the Heathen ; and therefore the *Israelites* are most strictly enjoined to avoid them ; and to guard their Minds against being seduced at any time to commit such Impieties.

Idolatry, at last, encreased to such an excessive degree, that it came to be paid to Men themselves, by servile Flattery, and credulous Obsequiousness. ALEXANDER was reverenc'd as a Divinity, and the Son of JUPITER HAMMON ; the Romans were brought to swear by the Genius of their Emperors ; HEROD's Eloquence was extoll'd by his Sycophants in these Terms, *It is the voice of a God, and*
not

not of a man, Acts xii. 22. The Priests of *Lystra* attempted to do sacrifice to St. PAUL, and BARNABAS, upon their working a Miracle amongst them, Acts xiv. 13. The Apostle, speaking of the man of sin who shall be revealed, informs us, that he opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Theff. ii. 3, 4.

All Divination, Enchantments, Witchcrafts, Sorceries, Contracts, and Consultations with familiar Spirits, are by virtue of this Commandment to be abstained from, and abhorred, as so many kinds, and degrees of *Idolatry*.

The Invocation of Saints, and Angels, and imploring their Intercession, is a Species of *Idolatry*; and a corrupt Doctrine which reigns much at present in the Christian World, Col. ii. 18, 23.

The Worship of the true God, in any other Methods than those he hath appointed, and required, is *Idolatry*; which will be more fully consider'd under the next Commandment.

Qu. Besides actual, and direct *Idolatry* of Worship, is there not a virtual, or constructive *Idolatry* of the Heart?

Ans. Yes: Tho' we do not indeed pay Divine Worship to false Gods, yet will *Idolatry* be imputed to us, whenever we let any of God's Creatures have an higher Place in our Affections, than himself; or whenever we love any thing in an equal degree with him; whenever we trust in any thing

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more, or as much as in God ; whenever we rely upon the *arm of flesh*, and place our Confidence in Man, and forget the Lord, our only sure Hope and Defence. When we make our Riches our God, and serve Mammon ; *saying to fine gold, thou art my confidence*, and incline our Hearts to *covetousness, which is idolatry*, Eph. v. 5. When we live in Luxury, Voluptuousness, and Sensuality, we make our *Belly our God*, Phil. iii. 19. When we serve not him, but our *own Lusts* : When we are alienated from any Consideration of his sovereign Rule, and superintendance, and rest in *second Causes* : When we pride our selves in our Parts, and Endowments ; or grow unmeasurably fond of the Instruments we make use of, to accomplish our Purposes ; like those the Prophet HABBAKKUK rebukes, who *sacrifice to their net, and burn incense to their drag*, chap. i. 16. In a word, all that set their Hearts upon the Possessions, and Enjoyments of the present Life, and *seek after earthly things*, without looking up to God as the Author and Giver of them, and entreating Him to bestow them as he thinks fit, in his heavenly Wisdom, and without referring them to his Bounty, and Goodness : All that suffer them to engross their Time, and Thoughts, and Labours ; and divert them from the more important Duties of Religion, are so far guilty of *Idolatry*, and Transgressors of this Commandment. *Love not the world, neither the things that are in the world ; if any man love the world, the love of the Father is not in him*, 1 St. John ii. 15.

Qu.

Qu. What is the *Second* Commandment?

Ans. Thou shalt not make to thy self any graven Image; nor the Likeness of any thing, that is in Heaven abode, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that love me, and keep my Commandments.

Qu. How is this Commandment expressed?

Ans. Negatively, *Thou shalt not.*

Qu. What are we to conclude to be commanded herein?

Ans. To worship God in a *proper* and *due* manner.

Qu. How is God to be worshipped in a proper and due manner?

Ans. *First*, It is necessary to worship him internally with our Souls, in Purity and Sincerity; with Reverence, Fervour, and Devotion: God is a spirit, and they that worship him, must worship him in spirit, and in truth, St. John iv. 24. This is comprehended in the First Commandment, of having a God.

Secondly, We must worship externally, with our Bodies, and by outward Signs; which this Com-

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mandment more especially requires. *O come let us worship, and bow down, let us kneel before the Lord our maker, Psal. xcv. 6.* We are to give God that Worship, which we are to refuse to *Idols*, and *graven Images*: and that at such *Times*, and in such *Places*, as he hath appointed; and with such *Gestures* as are most proper to express the utmost Reverence, and Submission; as well in *private*, as in *publick*.

Qu. Where was God more especially worshipped by the *Jews*?

Ans. In the Tabernacle, until SOLOMON'S Reign, and from thenceforward in the Temple at *Jerusalem*, by Sacrifices and other solemn Rites, though they had Synagogues besides for publick Prayer, and Reading, and Expounding the Law.

Qu. Where ought we Christians to worship God in publick?

Ans. In the Churches, and other Places dedicated to his Service.

Qu. With what bodily Gestures did the Eastern Nations worship God?

Ans. With Adoration, Prostration on the Ground, Kneeling, and Bowing the Head; of which we have several Examples in the Holy Scripture: ABRAHAM'S Servant *bowed down his head, and worshipped the Lord*, Gen. xxiv. 26. The Children of *Israel*, upon God's gracious Visitation of them, in their Afflictions, *bowed the head, and worshipped*, Exod. iv. 31. When the Lord passed by before MOSES, and proclaimed Himself,
he

he made haste, and bowed his head toward the earth, and worshipped, *Exod. xxxiv. 8.* DAVID professes, that he would worship towards God's holy temple, *Psal. v. 7.* SOLOMON kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, *2 Chron. vi. 13.* HEZEKIAH, and his Subjects, bowed their heads and worshipped, *Chap. xxix. 30.* When Ezra blessed the Lord, the great God, all the people answered, *Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground, Nehem. viii. 6.* Our blessed Saviour fell on his face and prayed, *St. Matt. xxvi. 39.* *St. Mark xiv. 35.* or as *St. Luke, He kneeled down, and prayed, ch. xxii. 41.* when he resigned his Soul into his Father's hands, *He bowed the head, St. John xix. 30.* *St. Stephen kneeled down, and cried unto the Lord with a loud voice, Acts vii. 60.* *St. Peter kneeled down and prayed, Chap. ix. 40.* *St. Paul kneeled down, and prayed with the Elders of Ephesus, Chap. xx. 36.* and he, and the Brethren that accompanied him, *kneeled down on the Sea-shore and prayed, Chap. xxi. 6.* and he informed the *Ephesians*, that he bowed his knees unto the Father of our Lord Jesus Christ, *Chap. iii. 14.* The Elders in the Revelations fall down before him that sat on the throne, and worship him that liveth for ever and ever, *Chap. iv. 10.*

Qu. How are we now to worship God externally, in Publick?

Ans. By building, consecrating, and adorning

proper Places for divine Worship, and frequenting them that are erected, and dedicated for this Purpose ; by attending upon God's solemn Service in the Congregation, and joining in the Duties of Prayer, and Thanksgiving ; giving diligent heed to God's holy Word when it is read, or preached ; by partaking the Sacrament of our Lord's Body and Blood ; and by observing those Rites and Ceremonies, which the Wisdom, and Piety of the Rulers of Christ's Church hath prescribed as becoming Circumstances of Worship, to whose Care it is recommended to provide that *all things be done decently, and in order* : such as *uncovering the head*, (1 Cor. xi. 4.) *standing or kneeling*, as each Posture is enjoined ; *bowing the head* at the adorable Name of JESUS, (*Phil. ii. 10.*) and preserving a serious and grave Composure of *Countenance*, and *Body*, during the whole Service, without *Superstition* or *Hypocrisy*.

As to Mens Behaviour in private Worship, that is left entirely to their own Judgment and Discretion, to pitch upon such *Signs* of Respect, and such *Postures*, as they think most agreeable to his heavenly Will, and which may contribute best to raise their Affections, and keep their Minds most intent on him ; such as upon Experience they have found most apt to inspire them with zealous Devotion, and an awful Sense of his infinite Glory and Majesty ; such as will beget lowliness of Mind, awaken a penitential Sorrow ; and guard them against Presumption, and a careless intruding themselves

selves into his Presence; at the same time they ought to pay a just deference to the Sentiments of the rest of Mankind, and the Practice of good, and holy Persons in all Ages, and Countries.

Qu. What is forbidden in this Commandment?

Ans. *First*, The making any *Image* of God at all, or any *Figure* or *Symbol* to represent him by.

Secondly, The making any *Images* of him, or any thing besides, with an Intent to *worship* them our selves, or for others to *worship*.

Thirdly, The *worshipping* of any that are made by ourselves or others.

Qu. What difference is there between the First and Second Commandment.

Ans. The First relates especially to the *Object* of our Worship, which is God, and forbids our worship of any other: the Second relates to the *manner* of worshipping him; that it should not be according to the Custom of the Heathen, by making any conceived *Likeness* of him, any *Form*, or *Shape* whatsoever; or by worshipping it, after it is made; since this would derogate from his *spiritual Nature*, his *Immensity*, and *Omnipresence*, and dishonour him, whom *the heaven of heavens cannot contain*, who passeth through, and filleth all things.

Qu. You say, we are to make no Image, Similitude, or Representation of God, are there any Scriptures which expressly forbid it?

Ans. Yes. *Turn ye not unto idols, nor make to your selves molten Gods: I am the Lord your God, Lev. xix. 4. Ye shall make you no idols, nor graven images,*

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images, neither rear ye up a standing image, neither shall ye set up any image of stone in your land to bow down unto it, Chap. xxvi. 1. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male, or female; the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth upon the ground, the likeness of any fish, that is in the waters beneath the earth, Deut. iv. 15, — 18. To whom will you liken God, (the infinite, eternal Being, who is above all things, sustains all things, and comprehends all things in himself; who is circumscribed by no Place, whose Majesty would be debased, and whose Perfections would be injured, by every corporeal Figure, or Resemblance) or what likeness will ye compare unto him, Isai. xl. 18. My glory will I not give to another, neither my praise to graven images, Ch. xlii. 8. They that make a graven image, are all of them vanity, Ch. xliv. 9.

Qu. Is the Use of Images in God's Service unlawful, and forbidden?

Ans. Yes. The *molten Calf* made by AARON upon the importunate Sollicitation of the People, to be a Symbol of the God of *Israel*, under a pretence of honouring the Lord who brought them out of *Egypt*, was imputed to them, as a vile Corruption of themselves; and their Transgression there.

therein was severely punished, and the Instrument of their Disobedience was ground to powder, that no Token thereof might remain amongst them, *Exod. xxxii. 7, 8, 19, 27. They made a calf in Horeb, and worshipped the molten image; thus they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 19, 20. for this they are censured as Idolators by St. PAUL; Neither be ye idolators, as were some of them; as it is written, The people sat down to eat, and to drink, and rose up to play, 1 Cor. x. 7. The golden Calves which JEROBOAM set up in Bethel and Dan, became a sin to the people, who went to worship before them, 1 Kings xii. 30. and became a sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth, Chap. xiii. 34. Confounded be all they that serve graven images, that boast themselves of idols, Psal. xcvi. 7. Shall I fall down to the stock of a tree? Isai. xlv. 19. The stock is a doctrine of vanities, Jer. x. 8. What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lyes, Habbak. ii. 18.*

And as we are not to worship, or bow down to any Image made to represent God; much less are we to pay that Honour to the Images, or Pictures of his Creatures, the Angels, or Saints; we are not to prostrate our selves before them, or treat them with any Marks of devout Veneration; since (as we have before shewn) we ought to do nothing of this kind to themselves in Person, if they were to appear to us, *Rev. xix. 10. xxii. 9.*

Qu.

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QU. Does not the Church of *Rome* make use of Images ?

ANS. Yes.

QU. What do you think of this Practice ?

ANS. That it is highly *sinful*, and *idolatrous*; and will bring an indelible Reproach upon those who avow, and continue it, and yet call themselves Christians.

QU. How does this Commandment conclude ?

ANS. With a *Threatning* annexed, to deter us from the Breach of it; and a *Blessing* promised, to induce us to Obedience.

QU. What is the Threatning ?

ANS. I, THE LORD THY GOD, (the supreme Being, of infinite Power, who have the sole Right to thy Homage, and Obedience, and that further strengthen'd by my Kindness towards thee, as *thy God*) AM A JEALOUS GOD, (concerned for my Honour, and apprehensive of any Violation thereof; with whatever specious Pretences, such an Invasion may be disguised and palliated: and shall be as much incensed at a *Rival's* enjoying a share in my Worship, as an *Husband* is provoked by his Wife's admitting a *Stranger* to her Bed; for *Idolatry* is a kind of *spiritual Adultery*; and is called in Scripture the *going a whoring* after strange Gods, and prostituting our selves to their Will.) AND VISIT THE SINS OF THE FATHERS UPON THE CHILDREN, UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME: *The Lord whose name is jealous, is a jealous God,*

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God, Exod. xxxiv. 14. *The Lord thy God is a consuming fire, even a jealous God,* Deut. iv. 24. *Do we provoke the Lord to jealousy? are we stronger than he?* 1 Cor. xii. 22.

Qu. Under what Character are Idolators here represented?

Ans. They are called *Haters of God*, as possessed with Ill-will and Enmity; as maliciously set against him: and therefore it cannot be doubted, but that he will execute upon them the *furiosness of his wrath, anger, displeasure, and trouble*; he will overthrow them, and their whole House.

Qu. Are the Punishments threatned to the Children of Idolators, to be understood of *spiritual*, or *eternal Punishments*?

Ans. No; they are to be understood of *Temporal Judgments*, and principally of the *Effects*, and Consequences of the Punishments inflicted upon the Offenders themselves, in their own Persons, in which their Posterity are involved; such as Captivity, Poverty, and other *worldly Calamities*: besides, such Punishments, for the most part, fall upon those Children, who tread in the Steps of their Fathers, and fill up the measure of their Iniquities; but are often prevented or removed, by the Childrens considering, and forsaking those Abominations, which the Almighty will pursue with such terrible, and lasting *Evils*.

Qu. What is the Assurance of Blessing here given?

Ans. That God SHEWETH MERCY UNTO
THOU.

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THOUSANDS IN THEM THAT LOVE HIM, AND KEEP HIS COMMANDMENTS; by which they give the best Evidence of their Love: *If ye love me, keep my commandments, St. John xiv. 15. He that bath my commandments, and keepeth them, he it is that loveth me, ver. 21. Thou shewest loving-kindness unto thousands, and recompencest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of Hosts is his name, Jer. xxxii. 18.*

Qu. What is most especially to be here taken notice of?

Ans. The vast difference God makes in expressing his *Threatnings* and his *Promises*; how vastly the latter overbalance the former, and how much farther they extend: the one being limited to the *third* and *fourth* Generation only, while the other comprehends *thousands*, a very great, and indefinite number of Descents. A Promise of the same nature is recorded by the Psalmist; *He will bless them that fear the Lord, both small and great: the Lord shall increase you more and more, you and your children, Psal. cxv. 13, 14.* He soon dismisses his vindictive Resentment of our Transgressions, but keeps our Obedience in everlasting remembrance: which should be the *strongest Motive*, and most *effectual Encouragement* to love him, and keep his Commandments; if we have any value for our own Happiness, or any regard to our Posterity.

Qu. What is the *Third* Commandment?

Ans. III. **Thou shalt not take the Name of**

of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.

The First Commandment having proposed the true God, as the *sole Object* of Man's Faith, Worship, and Service; and the Second having prescribed the *manner* of their *external* or *bodily Worship*, in opposition to the Idolatry of the Heathen, who made to themselves Images, Resemblances, and Symbols of their Deities, before which they bowed themselves with humble Adoration: The *Third* proceeds to regulate our Conduct, with respect to his holy Name, that it may not be dishonoured, or profaned by us.

Qu. What does this Commandment consist of?

Ans. First, a Prohibition; *Thou shalt not take the Name of the Lord thy God in vain.*

Secondly, a Threatning upon our not observing it; *For the Lord will not hold him guiltless that taketh his Name in vain.*

Qu. What is principally meant by *the Name of God*, in this Commandment?

Ans. The Word, or Words by which his *Person*, *Substance*, *Nature*, and *Perfections* are signified, or made known to us; the Terms by which he hath chosen to reveal himself, and the *Titles* that are given him in the holy Scriptures: as, *Jehovab*, *Jah*, *I am God*, *the Lord*, *the Everlasting*, *the Almighty*, *the living God*, &c. Under his Name also may be comprehended his *holy Word*, his *Ordinances*, and those *Persons*, *Places*, and
Things,

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Things, which belong to him, and are appropriated to him by a solemn Dedication.

Qu. What is it to break this Commandment, and *take the Name of the Lord our God in vain*?

Ans. To make it the Subject of our Thoughts, Discourse, or Actions, in a manner unworthy of him; when we abuse it to compass unrighteous Ends, or pronounce it after such a manner, as to dishonour his Divine Majesty, or detract from his Glory. More particularly,

First, To pollute it by *Perjury*, and make it subservient to our own Falshood, and Deceit; which is thought to have been principally, and most directly forbid in this Expression, *Thou shalt not take (or lift up) the Name of the Lord thy God in vain*, (or falsely) alluding to the Custom of lifting up Mens Hands to Heaven in the Act of Swearing. Now this may be done, by asserting a Matter of Fact, or by promising any thing, with the Solemnity of an Oath, or Vow, which is a Promise made to Almighty God himself. When Men swear to a thing that they know to be false, or believe, and suspect to be so, or are not certainly assured of, they perjure themselves, even tho' what they affirm should happen to be true; for they are not allowed to attest upon Probability and Surmise, but upon full Knowledge, and Conviction: In promissary Oaths and Vows, they take *God's Name in vain*, when they engage to perform things that are impossible to them, and beyond their Power; or things that they do

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not at that time intend; or which afterwards, they will not use their utmost Care, and Endeavours to fulfil: Again, they *take God's Name in vain*, who swear deceitfully, and insincerely; who impose upon those who confide in them, by equivocal Terms, or mental Reservation; who prevaricate in fixing a secret Sense upon what they have declared, contrary to the plain and obvious Meaning, and common Acceptation.

This most horrible Profanation of God's Name Men may be guilty of, either in their private Transactions, or in publick Testimony before a Magistrate; and in Courts of Judicature; which crying Sin is frequently and strictly forbid in Scripture. *And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord,* Lev. xix. 12. ISAIAH severely reproves those *which swear by the name of the Lord, and make mention of the name of the God of Israel, but not in truth, nor in righteousness,* Isa. xlviii. 1. Men are caution'd to *love no false oath,* Zech. viii. 17. The Royal Preacher advises, *When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed: better it is that thou shouldst not vow, than that thou shouldst vow, and not pay,* Eccles. iv. 4, 5.

Secondly, To take the Name of God in vain, is to Swear by him without a just and necessary Reason, in their common Conversation, and upon every trifling Accident; when they habituate

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themselves to invoke that dreadful Name, and confirm each idle Assertion with an Oath ; when they make Oaths mere Expletives in Discourse, and affect them as so many Ornaments and Graces of Language ; when they pronounce them so constantly, and mechanically, that they are scarce conscious to themselves that they do it ; which is an Indignity God will very highly resent.

Again, together with common Swearing, to Swear rashly, and inconsiderately, when Men are inflamed by strong Drink, or hurried away by Passion, is to *take God's Name in vain*. Upon sudden Provocations they are apt to break out into repeated Oaths, accompanied with bitter Curfes, and malicious, and horrid Execrations. Now all those are represented as God's *Enemies*, who take his *name in vain*, Psal. cxxxix. 20. Our blessed Saviour has restrained his Followers from this customary, and unjustifiable Practice of Swearing in common Discourse, and upon slight Occasions. *I say unto you, swear not at all: neither by heaven for it is God's throne: neither by the earth for it is his footstool: neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil*, St. Matt. v. 34, 35, 36, 37. And St. JAMES, *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea,*

yea, be yea, and your nay, nay; lest ye fall into condemnation, chap. v. 12.

Thirdly, Besides false, common, and rash Swearing, to Blaspheme and defy God, is to *take his Name in vain*. He complained by the Prophet, that his *name was every day blasphemed*, Isa. lii. 5. and lamented Experience convinces us that the same Wickedness still prevails in the World. Atheistical, and bold Challenges of God are frequent in Mens Mouths; they openly avow their Infidelity, and brave Him as it were to his Face; they protest against his Being and Attributes, and deride his infinite Power, Knowledge, and Justice. They mention him with Scorn and Ridicule, and make his Revelation, his Ministers, his Institutions and Worship, the principal Topicks of their Banter and Scurrility: These are detestable and shocking Impieties. Neither are those free from Guilt, who murmur at the Dispensations of Providence, or repine at the Afflictions with which they are visited in this Life; who question, and expostulate with him concerning such a Procedure, and complain of being severely treated. Wantonly to sport with the Scripture Phrase, and pervert the Meaning thereof, and make it serve to the Purposes of Mirth and Jest-ing, is in some degree to *take God's Name in vain*. To affront and abuse, to slander and revile God's Ministers; to defile his Sanctuary to common, or base Uses; to intrude upon, or irreverently to prostitute his sacred Ordinances to se-

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cular Designs ; or to hold all these in Contempt, and make a mock of Religion, will be imputed as an Insult of the God to whom they are related, and ranked under the Sin of *taking his Name in vain*.

Fourthly, To take that great and terrible Name in vain, is to mention it, by way of wonder, and surprize, upon light and frivolous Accidents, or to have it continually in our Mouths ; as a sort of *by-word*, so as to abound in our Conversation ; this is a great Fault, which many inadvertently fall into, and therefore ought diligently to correct. *They shall be holy unto their God, and not profane the name of their God, Lev. xxi. 6.*

Fifthly, To use the adorable Name of God, by way of Charm, Spell, or Inchantment, to prevent impending Dangers, to remove Calamities, or to foretel future Events : and,

Lastly, To invoke him without seriousness, and deliberation ; without attention, and an awful regard, in lawful, and necessary Oaths ; in Prayer, Thanksgiving, or the Celebration of his sacred Ordinances ; or to mention his Name without inward Veneration, in reading his Word, is to *take it in vain*.

Qu. What is the Threatning upon our not observing this Commandment ?

Ans. *The Lord will not hold him Guiltless, that taketh his Name in vain.*

Qu. What is meant by the Lord's not holding a Person Guiltless ?

Ans.

Ans. His esteeming him *Guilty* in an high degree, and condemning him as such, and punishing him with great severity ; the Expression is to be interpreted, by an usual figure of Speaking, to imply much more than the Words signify ; in strict propriety, God will not pass by such Impiety, nor suffer the Offenders to escape his Justice ; their Sin shall not easily be expiated, nor shall their Pardon be obtained, without deep Humiliation, and hearty Repentance.

Qu. Why is such Threatning especially annexed to the Violation of this Commandment ?

Ans. To imprint on our Minds a more affecting Sense of the heinousness of this Sin, and the certain, and terrible Judgments, which shall consume those who commit it. It has seldom any force of Temptation to plead in its Excuse ; there is no manner of Pleasure ; and, except in Cases of Perjury, no Profit attends it : and even in those we must conclude it intolerably provoking, because it prostitutes the Majesty of Heaven in the highest degree ; it introduces him to observe with what steady Resolution we are determined to transgress his Statutes, and affront him to his Face. It makes him a more immediate Witness of the Indignity we offer him ; and solicits him to avow, and confirm a Falshood, in contradiction to his own Nature, which is *Truth*. Shall we not conclude that God will visit for these things, and that his Soul will be avenged of such monstrous Iniquity ?

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Qu. What Scriptures agree in declaring God's Anger, and Vengeance, against all that transgress his Law, in the Instances you have recited?

Ans. Amongst the things the Lord hateth, is a false witness, that speaketh lyes, Prov. vi. 19. And such an one shall perish, chap. xxi. 28. Because of swearing the land mourneth, Jer. xxiii. 10. I will bring it (the Curse) forth, saith the Lord of Hosts, and it shall enter——into the house of him, that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof, Zech. v. 3, 4. By swearing they break out——therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea the fishes of the sea also shall be taken away, Hof. iv. 2, 3. We meet with an Example of God's Wrath immediately executed against one of the Children of Israel, that cursed and blasphemed, and that by an express Command. The Lord spake unto Moses, saying, Bring forth him that cursed, without the camp, and let all the congregation stone him, Levit. xxiv. 13, 14. After which a general Precept is given; Whosoever curseth his God, shall bear his sin; and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death, ver. 15, 16.

Qu.

Qu. Ought we not to dread the Violation of this Commandment?

Ans. Yes, undoubtedly, we ought to tremble at the Commission of a Sin, which exposes us to the divine Anger revealed against such Unrighteousness; since it will be a *fearful thing* to fall into the Hands of the *living God*, whose Wrath is a *consuming fire*. God will remember how the enemy hath reproached, and how the foolish people have blasphemed His name, Psal. lxxiv. 18. His Judgments have frequently, and remarkably pursued those who have been guilty of Perjury, and Breach of Vows, Blasphemy, and Irreligion, in all Ages. SAUL's Breach of the National Oath, and Promise of Security made to the *Gibeonites*, brought a Famine upon the whole Land, and Destruction upon his own Posterity, 2 Sam. xxi. ZEDEKIAH's Treachery to the King of *Babylon*, to whom he had sworn Allegiance, ended in his Ruin, Ezek. xvii. 15, 16, 17. ANANIAS and SAPPHIRA's Prevarication, and Detention of Part of what they had vowed to God's Service, was the Cause of their sudden Death, Acts v. 5, 10. SENNACHERIB's Blasphemy against the Holy One of *Israel*, incensed the God whom he defied, to send his Angel, and cut off his Army, and to deliver him into the Hands of his own Children to be slain, Isa. xxxvii. 36, 38. But, however his Goodness and Long-suffering may permit such daring Criminals to escape in the *present Life*, he will not fail to Recompence them ac-

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cording to their Deserts in *the World to come* ; and that with more intolerable Torment, and *greater Damnation*, because his Patience had no Influence upon them : They shall feel the Extremity of those Evils, to which they so perpetually devote themselves and others, with amazing Presumption importuning infinite Power to consign them to eternal Flames.

Qu. What is Positively required in this Commandment ?

Ans. To Hallow the Name of God. *I will be sanctified in them that come nigh me, Levit. x. 3. I will be hallowed among the children of Israel. I am the Lord which hallow you, Levit. xxii. 32. Holy, and reverend is his name, Psal. cxi. 9.*

Qu. How must we do that ?

Ans. By using it in a *worthy manner* ; suitable to the Greatness, Power, and Majesty of Him to whom it belongs ; with serious Respect, with lowly Veneration, and godly Fear. *That thou mayst fear this glorious, and fearful name, the Lord thy God, Deut. xxviii. 58.* But yet this Fear must be consistent with fervent Love and Affection ; they that *love God's Name shall dwell in Zion, Ps. lxix. 36.* And they who *join themselves to the Lord—to love the name of the Lord*, shall be brought into his *holy mountain*, and be made *joyful in his house of prayer, Isa. lvi. 6, 7.* It is their Duty indeed, who *love his name, to be joyful in him, and to celebrate him with Thanksgiving, and speak good of his Name, Psal. v. 11. Give unto the*

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the Lord the honour due unto his name, Pf. xxix. 2. Blessed be his glorious name for ever, Pfal. lxxii. 19. Blessed be thy glorious name, which is exalted above all blessing, and praise, Neh. ix. 5. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted, Isa. xii. 4. His Word, Ordinances, Ministers, and whatever appertains, to him, claim a just degree of devout Reverence, Honour, and Esteem, for his Sake.

We must also Hallow God's Name in our necessary and lawful Oaths. *And thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness, Jer. iv. 2. Every one that sweareth by him shall glory, Pfal. lxiii. 11. And in our Vows: If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. xxx. 2. The Psalmist admonishes us. Pay thy vows unto the most high, Pfal. l. 14. And resolves for his own part, I will sing praise unto thy name for ever, that I may daily perform my vows, Pfal. lxi. 8. JACOB, and he, left us Examples of religious Vows, Gen. xxviii. 20, 21, 22. Psal. cxxxii. 2. As we are to Honour God's Name in our Oaths and Vows, by their Truth and Righteousness, we are to take Care to do so, both before, and in the very Act of Swearing and Vowing; that is, we are to deliberate concerning the Matter of promissory Oaths, and Vows, that we may be satisfied, the things we*
engage

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engage for are possible, lawful, and what, in all likelihood, we shall be able to perform: And when we bind our selves, it should be with Seriousness and Piety, and an awful Apprehension of the Being we appeal to: If we are ready, and forward to Swear; if we are rash, and precipitate; or transported by starts of Zeal, and sudden Passion; we shall betray our selves into many Inconveniences, and lay our selves under strong Temptations of receding from our Engagements.

Thus are we also to Honour God's Name in Prayer, Thanksgiving, and in the celebration of his Ordinances, and the study and perusal of his holy Word. *By thee only will we make mention of thy name*, Isa. xxvi. 13. 'Tis also required, that God's Name should be used with Reverence in the Course of our Conversation; with Gravity, and devout Regard; and in all our Actions, which are to be ultimately referred to his Glory. *Whatsoever ye do, do all to the glory of God*, 1 Cor. x. 31.

Qu. You have spoke of lawful, and necessary Oaths; are any Oaths lawful, at least under the Christian Dispensation?

Ans. Yes; they are not only allowed, but a Duty incumbent on us in many Cases: as when they are required before a Magistrate, to ensure our Fidelity, and Obedience to our lawful Governors; to support, and preserve the State: or when our Testimony is depended upon to decide Controversies, and assist the Judge to pass Sentence

tence according to Right, and Equity. Oaths may likewise be made voluntarily, upon weighty, and urgent Occasions, to confirm what we truly and faithfully relate, or to create a more entire reliance upon our Contracts, and Promises; or to engage our selves more indispenfibly to Almighty God.

And when they are attended with proper Circumftances, they are a *Religious Service*, wherein we acknowledge, and appeal to the Divine Omnifcience, Truth, Juftice, and Power. In Oaths, duly taken, God is worfhipp'd, as an unerring *witnefs*, (Gen. xxxi. 50.) and as a *moft righteous judge*, (ver. 53.) *Thou fhalt fear the Lord thy God, and ferve him, and fhalt fwear by his name*, Deut. vi. 13. x. 20. They are highly beneficial to Society, fince *an oath for confirmation is to Men an end of all strife*, Heb. vi. 16. 'Tis the utmoft Security they can give of their Veracity, and fincere Intentions: that Perfon fhall *abide* in God's *tabernacle*, who performs fuch promiffory Oaths. *He that fwareth to his own hurt, and changeth not*, Pfal. xv. 4. And again, *He fhall afcend into God's holy place, who hath not fworn deceitfully*, Pfal. xxxiv. 4.

Qu. Did not our bleffed Saviour abfolutely forbid all Oaths upon any account whatfoever?

Ans. No: He only forbid thofe commonly in ufe amongft the *Jews*, which were frequently made in the Name of *Creatures*, and therefore *Idolatrous*, becaufe they gave God's Honour to another; for which

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which reason, the *Israelites* of old were forbid to swear by *false Gods*, which would have been to ascribe to them the Attributes which belong only to the *true*; in which Oaths also, wicked Distinctions were invented, concerning the Degrees in which they obliged: He forbid besides rash, trifling, and unnecessary Swearing by God himself, in common Conversation, even though the Things affirmed therein were true, or the Promises then made were fulfilled. Serious and solemn Oaths are justified by the Examples of the Patriarchs, and other Good, and holy Men, under the *Old Testament*. ABRAHAM swore to ABIMELECH at *Beersheba*, Gen. xxi. 31. He made his Servant swear by the Lord, chap. xxiv. 3. ISAAC made a Covenant with ABIMELECH with an Oath, chap. xxvi. 31. JACOB swore to LABAN, by the fear of his father Isaac, chap. xxxi. 53. JOSEPH swore unto his Father, chap. xlvii. 31. DAVID and JONATHAN made an Agreement by an Oath between them, 1 Sam. xx. 16, 17. St. PAUL in the *New Testament* often used, a solemn Oath, as *Rom.* i. 9. *2 Cor.* i. 23. *Gal.* i. 20. *Phil.* i. 8. And to put the Matter out of Dispute, our Lord himself submitted to be examined upon Oath, and answered the High Priest's Adjuration, *St. Matt.* xxvi. 63, 64.

Qu. Are not they who swear in Truth, and Righteousness, accompanied with Reverence, and Godly Fear, entitled to God's Favour, and Blessing?

Ans.

Ans. Yes ; it may with just reason be inferred, that as God will impute Sins to those who *take his Name in vain*, so he will assert, and reward the Innocency and Uprightness of all that make it their Endeavours to *sanctify his name* in their Words, and Actions, who constantly acknowledge it to be *great, terrible, and holy*, Psal. xcix. 3. They shall inherit his choicest Gifts, and he will enrich them out of his abundant Treasures ; He will establish them in Peace, and Plenty ; and his Loving-kindness, and Mercy, shall extend to their Posterity. But above all, he will crown them with heavenly Glory, upon the Conclusion of this mortal Life : And that Name, which they have humbly revered, and adored upon Earth, shall be the Subject of their joyful Praises, and rapturous Hallelujahs, for ever, and ever.

Qu. What is the *Fourth* Commandment ?

Ans. IV. Remember that thou keep holy the Sabbath-day. Six Days shalt thou labour, and do all that thou hast to do ; but the seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day ; wherefore
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the Lord blessed the seventh Day, and hallowed it.

Qu. What do you take Notice of, in general, with respect to this Commandment?

Ans. *First*, That it is expressed partly in *Affirmative*, and partly in *Negative Terms*: it both prescribes what we are to perform, and what we are to forbear doing.

Secondly, That it relates to the *Time* appropriated by Almighty God to his own Worship, and Service.

Thirdly, That it adds a particular Caution, to remember the Duty hereby incumbent on us. Because the Will of God, concerning our devoting such a determinate quantity of our Time, as one Day in seven to his Service; and his Choice of the precise Day of the Week to be kept *Holy*, is entirely Matter of Revelation, and, so far, a positive Precept: On which account it might sooner be forgotten, and neglected, than others, whose Obligation we discern by our natural Reason; so that the Conviction of our Duty would remain upon our Minds, and our Consciences would perpetually Reproach us whenever we ventured to transgress them. Besides, this Admonition adds still greater weight to the Command, and shows that it will more strictly be insisted on.

Qu. Was not this Commandment given, before the Publication of the Law upon Mount Sinai?

Ans,

Ans. Yes ; it seems, as to the Substance thereof, to have been a Precept delivered to *Adam*, just after his Creation ; in order to be observed by all Mankind who descended from him. For we read, that *God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made*, Gen. ii. 3. Though it is much to be questioned, whether it required that very Day of the Week to be kept holy, which was the seventh, according to the *Jewish* Computation, when they came out of *Egypt* ; or the first after *Adam's* Creation, which might probably be the first, in his reckoning of Time, and as such transmitted down to after Ages by him, notwithstanding the six Days of God's Working preceded it. And this might be the Reason why the Idolaters of future Ages, distinguished the first Day from the rest, and dedicated it to the great Luminary of Heaven, the Sun, which was esteemed the principal God, in the earliest Ages.

The Sabbath was also ordained to be observed by the *Jews*, before the Law of the two Tables was written by *the finger of God*. Soon after their passing through the Red Sea, when God fed them with Manna from Heaven. *This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord*. And again, *To day is a sabbath unto the Lord, six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none*, Exod. xvi. 23, 25, 26.

Qu.

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Qu. Were there no other Sabbaths amongst the Jews?

Ans. Yes; they had a Sabbath of Years, every seventh Year, *Lev. xxv. 4.* And a Sabbath of Jubilee every fiftieth Year, *ver. 8.* But as this Commandment of the *two Tables* hath no relation to them, there will be no occasion to add any thing further about them.

Qu. What does the Word Sabbath signify?

Ans. It signifies *rest*.

Qu. What is commanded with regard to it?

Ans. That it be hallowed, or kept holy. *Verily, my sabbath ye shall keep: for it is a sign between me, and you, throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you, every one that defileth it shall surely be put to death, Exod. xxxi. 13, 14, &c. And hallow my sabbaths, and they shall be a sign between me, and you, that ye may know that I am the Lord your God, Ezek. xx. 20.*

Qu. How is it to be kept holy?

Ans. This is to be done in several respects:

By ceasing from all Labours, belonging to our worldly Callings, and Professions. By intermitting all ordinary Business, which would of course engage our Thoughts, and fill us with Care, and Solicitude; would put us upon forming various Projects; would perplex, and distract our Minds, and alienate them from heavenly Meditations, and stifle all pious Desires, and Affections; would exhaust

exhaust the Spirits, and enervate the Limbs, and make us dull, and heavy, and utterly unfit for religious Offices.

We must *rest* also in a *spiritual Sense*, from all Sin, and Wickedness; which is a Work at no time allowable, but when committed on this Day, will be highly aggravated; since it is so diametrically opposite to the Sanctification thereof, and the Duties, then more especially, required at our Hands.

And thus being free from all secular Incumbrances, and cleansed from the Defilements of Sin, and at leisure to employ this Day in God's Service, we are effectually to sanctify it; in the first Place, by Publick Worship, which seems to be chiefly enjoined in this Commandment; we are to assemble together to acknowledge, and celebrate him, who is the Creator, and Preserver, the Lord, and Governor of Heaven and Earth, and all Things therein, and to perpetuate the Memory of his wonderful Works; we are openly to declare our Dependance, by addressing our selves to him in common, our joint Prayers, in the Congregation of the Saints, and by offering up the duteous Sacrifice of our Praises, and Thanksgivings, for our Being, and all the Blessings we enjoy; we are to attend to the Reading, and Preaching of God's Word by his Ministers, and perform our Part in his Divine Ordinances; more especially, we are, after due Preparation, to present

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sent our selves to partake of the Holy Sacrament of our Lord's Body and Blood.

And after the Conclusion of the Publick Service, we are to call our Family together, to pray with them ; to read, and explain God's Word to them ; to instruct them in the Principles of Christianity ; and to excite them to Virtue, and Holiness of Life, by serious Discourses upon moral, and religious Subjects, together with affectionate, and pathetick Exhortations.

And then we are to retire to our Closets, and pour out our Hearts before God, *who seeth in secret*, with humble, and earnest Prayer, and glad Thanksgivings ; and what time we have to spare, we ought to spend in the diligent Perusal of God's Word, or other good Books, or in devout Meditations.

This was the Business of the Day, under the *Jewish* Dispensation, *prayer was wont to be made thereon, Acts xvi. 12.* And MOSES, and the Prophets, were *read in the synagogues every sabbath day, Acts xiii. 27.* They were also preached and explained to the People, *St. Luke iv. 16, 17. Acts xiii. 14, 15. xv. 31.* Psalms, and sacred Hymns, were a Part of the Temple Service ; as to that Part of Worship, which consisted in killing, preparing, and offering up Sacrifices, that is abolished ; and instead thereof, we are directed to offer the Spiritual Sacrifices of Prayer, and Thanksgiving, and to *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service,*

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Rom. xii. 1. For Prayer, Thanksgiving, Reading God's Word, and the like, are as much or more, the Duties of the *Christian Sabbath*, as they were of the *Jewish* under the Law.

Qu. Are there any Rules given concerning the other six Days ?

Ans. Yes ; therein we are to *labour, and do all that we have to do.* We are allowed to dispose of the rest of our time, in such a manner, as we shall judge most conducive to our well-being ; to preserve our Lives, confirm our Health, and encrease our Happiness, by such Means as are lawful, and innocent, consistent with the Dictates of Reason, and Virtue. This is not only permitted, but seems to be enjoined by this Commandment. God expects that we should use our utmost Industry and Diligence in the Station wherein his Divine Providence hath placed us, to Support our Selves and Families ; to become worthy Members of the Society, State, or Kingdom to which we belong, and to do good in our Generation. A Condition of supine Indolence, and Sloth ; or a total pursuit of Pleasures, and Diversions, is not proper for his Descendants, whose Portion it was *in the sweat of his face to eat bread*, Gen. iii. 19. To abandon themselves to Luxury, to walk in the Vanity of their Imaginations, and only study how to gratify their sensual Appetites, will always be a reproach to rational Natures : we are not born for our selves alone, we are designed to live in Society, and are mutually related to each

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other ; from our Relations, there arise many Duties, which, if neglected, or violated, will make us obnoxious to the Justice of the Universal Parent, and King : So that our Time, our Faculties and Endowments, our earthly Possessions, are to be esteemed as Talents committed to our charge, to be carefully improved, and disposed of in his Service.

Qu. What is forbidden in this Commandment ?

Ans. All neglect, and profanation of the Sabbath, either by Working upon it in our ordinary Callings ; or by omitting to Serve and Honour God thereon, making it a time of mere Idleness, and sitting still ; or devoting it to secular Entertainments, and Delights ; or, which is much worse, to the Service of the Devil, and our own Lusts, as too many do, who consume those consecrated Hours in Revelling, and Debauchery. *In it thou shalt do no manner of Work ; thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates.*

Qu. May nothing at all be done thereon ?

Ans. The Prohibition under the Law was very strict, and severe ; *Abide ye every man in his place, let no man go out of his place on the seventh day, Exod. xvi. 29. And again, Ye shall kindle no fire throughout your habitations on the sabbath day, Exod. xxxv. 3. And we read of a Person punished with Death by God's own Order, who was found gathering of sticks thereon, Numb. xv. 32, &c.*

But

But these *Circumstances* not being within the *Reason*, or *Morality* of the Commandment, are to be referred to the *Ceremonial Law*; and therefore, as they did not oblige the Patriarchs, or first Ages, to whom the Precept of the Sabbath was originally given; neither can they be of Force to bind us, since that Law is entirely abrogated, and the *Substance* of those *good Things* is revealed to us, whereof that exhibited only the *Types* and *Shadows*. Nevertheless, we are still concerned in the *Moral Part* of this Commandment, and ought to abstain from servile Works, and the ordinary Business of our several Callings, though God will graciously indulge us, in Works of *Necessity*, and *Charity*.

Qu. What do you call Works of Necessity?

Ans. The providing Sustenance for our selves, and our Cattle; administering Remedies to the Sick; quenching of Fires; stopping of Inundations; resisting of Enemies that invade, or attack us, and the like. Our blessed Saviour shows that some of these Things were consistent with the *Jewish* strictness; *Doth not each one of you on the sabbath, loose his ox, or his ass from the stall, and lead him to watering?* St. Luke xiii. 15. And the same is to be inferred of the rest, from what he declares, St. Mark ii. 27. *The sabbath was made for man, and not man for the sabbath.*

Under Works of *Necessity*, may be comprehended also Works of *great Convenience*, some of which may be made instrumental to the more decent Solemnization of this day, others could not

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be dispatched before, or deferred till afterwards, without certain damage, or at least apparent hazard; but here we are to manage with the utmost Integrity, Prudence, and Caution; that under a Pretence of *vindicating our Christian Liberty*, we may not in Fact *abuse* it.

Qu. What do you account Works of Charity?

Ans. Visiting the Sick, the Poor, and such as are in Prison; or our Friends, Neighbours, and Acquaintance, for their Comfort, and Edification; or, in short, executing any proper Measures to promote the Glory of God, and the Interests of Religion, and Virtue; to establish Peace, Unity, and Good-will amongst Men: since, according to our Lord's Determination, and Example; *It is lawful to do good on the sabbath day*, St. Mark iii. 4.

Qu. Who are to observe this Commandment?

Ans. All Persons whatsoever; nay, it extends, even to Cattle.

Qu. Who are more especially, to take care, that it be observed by others, as well as themselves?

Ans. Governors, and Magistrates, who, in consequence of the Authority with which they are invested, are bound to establish Laws for this purpose, and see that they be impartially put in Execution. As also Parents, and Masters of Families, who have a right to Command, and must have an Influence over their Children, Servants, and Sojourners, who as they have a Dependence upon them,

them, will readily conform themselves to their Order and Advice. *As for me, and my house, we will serve the Lord,* Josh. xxiv. 13.

Qu. What particular reason of God's commanding the seventh Day to be hallowed, is the Enforcement of it to us?

Ans. Because he *rested* thereon, when he had finished his Work of Creation, and because he *blessed, and sanctified it*, Gen. ii. 3. He separated it, that he might receive the Homage, and Adoration of his Creatures, and that he might communicate his Goodness, and dispense his Favours to them, at the same time. That he might admit them to a solemn Audience, when they might offer him the Tribute of their Praises, and Thanksgivings; and that he might enrich them with his heavenly Bounty, and make them glad with the Light of his Countenance.

Qu. What are we to understand by God's resting?

Ans. We are not to expound it in the same Sense, as when we say Men rest; for that means their taking Ease, and Refreshment, after they are tired with Labour, and supposes their recovering the Strength, and Spirits they have wasted thereby; Which would be Imperfection in God. But when we say God *rested*, we only intend, that he *desisted* from any further Work of Creation.

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QU. Was there no other Reason given to the *Jews*, for their keeping holy the Sabbath Day?

ANS. Yes; there was a second Reason assigned, upon the Repetition of this Commandment, peculiar to that Nation, namely, their Deliverance from *Egypt*. *And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath day, Deut. v. 15.*

QU. Which Day of the Week was the seventh Day, according to the *Jewish* reckoning?

ANS. That which we commonly call *Saturday*.

QU. Why do we not then keep the *Saturday*, according to the Letter of this Commandment?

ANS. Besides what has been already alledged, concerning the first Institution of the Sabbath; and the Arguments that might induce us to think, the first Day of the Week was originally observed; we have the following Reasons to plead in our Justification.

We keep holy a *seventh Portion* of our Time, which is the most important, and substantial thing required; and the Day is changed in Remembrance of Christ's Resurrection, and his Resting after the great Work of our Redemption was completed; of which the Deliverance from the *Egyptian* Bondage, was only a Type and Shadow. He, the Son of Man, *who is Lord also of the sabbath*, St. Mark ii. 28. sanctified it by his Rising, and by appearing to his Disciples, St. John xx. 19. but more especially,

cially, by sending the Holy Ghost upon it, *Acts* ii. 1. And therefore the Apostles, and primitive Christians, appropriated, and consecrated this Day to the Remembrance of the Work of Redemption, as well as that of Creation; whereas the *Jewish* Sabbath regarded only the Work of Creation, and their Freedom from Servitude in *Egypt*. And it is our Duty, upon the Authority of the Apostles, and after their Example (who sanctified it, by assembling thereon) to worship God, and celebrate his Divine Ordinances, and publish the Doctrine of Salvation. *Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, Acts xx. 7.* And this Rule obtained in all Churches of the Saints; and therefore St. PAUL directed the charitable Collections should be made thereon in those of *Galatia* and *Corinth*, 1 Ep. xvi. 2. And before St. JOHN'S Death, it had acquired the peculiar Title of the *Lord's Day*, *Rev. i. 10.* This change was made upon such good Grounds, that St. PAUL advises Christians not to value the Censures of the *Jews*, upon this account, and their neglecting some other Particulars of the Ceremonial Law. *Let no man judge you — in respect — of the sabbath days, Col. ii. 16.*

Qu. May we not keep other Days appointed by the Governors of God's Church, for the Remembrance of signal Mercies, and Blessings; or the Commemoration of his Saints, and Martyrs, holy to God?

ANS.

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ANS. Yes; we lawfully may, and are bound to do so, when they are enjoined by a competent Authority. *I went with them to the house of God; with the voice of joy, and praise, with a multitude that kept holy day, Psal. xlii. 4.*

QU. Do not the Scriptures promise many Blessings to those, who are strict, and exemplary, in the Observation of the Sabbath Day?

ANS. Yes; *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it, Isai. lvi. 13, 14. For thus saith the Lord, unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house, and within my walls, a place, and a name better than of sons, and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings, and their sacrifices shall be accepted upon mine altar, Isai. lvi.*

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4.—7. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein. Then shall there enter into the gates of this city, kings, and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever, Jer. xvii. 21, &c.

Qu. Recite also those Scriptures, which threaten Vengeance from God, against those who break the Sabbath.

Ans. Every one that defileth it, shall surely be put to death: for whosoever doth any work therein, that soul shall be cut off from amongst his people, Exod. xxxi. 14, 15. My sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness to consume them, Ezek. xx. 13. They walked not in my statutes, but polluted my sabbaths, ver. 16. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had——polluted my sabbaths, ver. 24. In those days saw I in Judah, some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah,

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dab, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath, Neh. xiii. 15, — 18. The Prophet Amos denounces most terrible Judgments against those who are impatient of the Cessation from worldly Business then commanded; saying, When will the new moon be gone that we may sell corn? And the sabbath, that we may set forth wheat? The Lord hath sworn by the excellency of Jacob, surely, I will never forget any of their works, Amos viii. 5, 7, &c.

Qu. What do we learn from the small Portion of Time God hath in this Commandment reserved to himself, and his Worship?

Ans. We are hereby instructed, and powerfully excited to glorify his holy Name, who in compassion to the Weakness of our Nature, and the Necessities of our earthly State, hath so liberally indulged us so great a share of our Lives for our own uses; and we are bound by all ties of Gratitude to celebrate this holy Day, in such religious Exercises, in such devout Breathings, such pious Raptures, such fervent Prayers, and glad Thanksgivings; as may prepare, and qualify us to solemnize an eternal Jubilee with the heavenly Angelic Host, and the Saints in Light, who surround his Throne, and without weariness, or reluctance, resound his Praises; whose
Felicity

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Felicity it is, as well as Business, to stand in his Presence, and to place their whole Delight in fulfilling his good Pleasure; that we may become joyful Members of that Society, and be admitted into that rest, or sabbath, which remaineth to the people of God, Heb. iv. 9.

Qu. You have now finished the Commandments of the *First Table*, concerning our *Duty towards God*, to whom our Worship and Obedience is primarily to be paid; and for whose sake, and in regard to whose sovereign Will and Pleasure, we are to discharge our duty towards our neighbour. And this commandment have we from him, that he who loveth God, love his brother also, 1 St. John iv. 21. How many Commandments are there in the *Second Table*?

Ans. Six, relating to our *Duty towards our Neighbour*?

Qu. What is our Duty to our Neighbour in general?

Ans. To love him as our selves. And the second is like unto it, Thou shalt love thy neighbour as thy self, St. Matt. xxii. 39. Lev. xix. 18. In consequence of this love, we are to do to him, as we would he should do to us. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law, and the prophets, St. Matt. vii. 12.

Qu. What does the First of these general Precepts regard?

Ans. The *Disposition* of the Mind.

Qu.

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Qu. What is the Object of the Second?

Ans. Our *outward Actions*.

Qu. How is the Rule of doing to others, as we would they should do to us, to be understood?

Ans. As we could desire to be dealt by, in Reason, Equity, and Charity, if we were in their Circumstances, and they in ours.

Qu. What is the *Fifth* Commandment?

Ans. V. Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

Qu. Whom are we to understand by our Father, and Mother, in this Commandment?

Ans. *First*, Most strictly and properly, our *natural parents*, our Fathers, and Mothers according to the Flesh, or *the fathers of our flesh*, Heb. xii. 9. who were, under God, the *Authors*, and *Instruments* of our Being; as also such of our Ancestors, in the *Line ascending* as happen to be alive, and contemporary with us; together with those who supply their place upon their Demise, our near Relations or *Guardians*, and *Trustees*, to whom they have committed the Care of our Persons, and Estates, during our Minority.

Secondly, We are to comprehend under this Name, our *Civil Parents*, the *Fathers* of our Country, sovereign Princes, and subordinate Governors and Magistrates.

Thirdly, Our *Spiritual Parents*, or *Fathers* in Christ Jesus; the *Shepherds* of his Flock, and *Stewards* of his Mysteries.

Fourthly,

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Fourthly, Our Masters and Teachers ; our Parents and Benefactors ; the *Fathers* of Families, with whom we reside, and under whose Conduct we are placed, and who perform the Office of Parents.

Fifthly, Husbands, who are *Fathers* to their Wives.

Sixthly, All that are our *Superiors* in Age, Rank, and Condition ; or in personal Endowments, and Qualifications.

All these, tho' not in an equal measure and degree, are to be honoured by us.

Qu. Have any of these, or all of them, the Name of *Fathers* given them in Holy Scripture?

Ans. Yes ; Kings, *Isa.* xlix. 23. Priests, *Judg.* xvii. 10. xviii. 19. and Ministers of the Gospel, *1 Cor.* iv. 15. Prophets, *2 Kings* ii. 12. vi. 21. xiii. 14. Masters, *2 Kings* v. 13. wife and great Men, *Gen.* xlv. 8. *Job* xxix. 16.

Qu. What is it to Honour our Father and our Mother ?

Ans. To conceive a reverential Esteem of them in our Minds, and to be possessed with a true and sincere Love and Affection for them ; and to use a most respectful Behaviour towards them, in our Gesture, Language, and Actions. *Ye shall fear every man his mother, and his father, Lev.* xix. 3. *A son honoureth his father, and a servant his master, Mal.* i. 6. *Moses did obeisance to his father-in-law, Exod.* xviii. 7. *Absalom bowed himself with his face to the ground, before king David his father, 2 Sam.* xiv.

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33. *Solomon rose up, and bowed himself unto his mother Bathsheba, and set her at his right hand, 1 Kings ii. 19.*

Qu. Are these formal Expressions of Reverence and Honour, all that is required from Children?

Ans. No: Together with, and above these, they are to support and maintain them, if they have occasion. Our blessed Saviour severely reproves the Scribes and Pharisees, who furnished Children with a pretence to evade this Duty, and shows that God enjoined a supply of their Wants, when he commanded, saying, *Honour thy father and thy mother, St. Matt. xv. 4.* The Apostolical Rule is; *If any widow have children, or nephews, let them learn first to show piety at home, and to requite their parents; for this is good and acceptable before God, 1 Tim. v. 4.*

Again, a ready and chearful Obedience is owing to Parents. *My son, bear the instruction of thy father, and forsake not the law of thy mother, Prov. i. 8. Hear, ye children, the instruction of a father, chap. iv. 1. My son, keep thy father's commandment, and forsake not the law of thy mother, chap. vi. 20. Children, obey your parents in the Lord, for this is right, Ephes. vi. 1. Children, obey your parents in all things, for this is well-pleasing unto the Lord, Col. iii. 20.*

Qu. What is forbid with relation to Parents?

Ans. All contempt, reproach, and contumely; stubbornness, disobedience, and violent outrage.

Hearken

Hearken unto thy father that begat thee, and despise not thy mother when she is old, Prov. xxiii. 22. Cursed be he that setteth light by his father or his mother, Deut. xxvii. 16. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, Prov. xxx. 17. And he that curseth his father, or his mother, shall surely be put to death, Ex. xxi. 17. For every one that curseth his father, or his mother, shall surely be put to death; he hath cursed his father, or his mother, his blood shall be upon him, Lev. xx. 9. Whoso curseth his father, or his mother, his lamp shall be put out in obscure darkness, Prov. xx. 20. He that curseth father, or mother, let him die the death, St. Matt. xv. 4. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; and that, when they have chastened him, will not hearken unto them: then shall his father, and his mother, lay hold on him, and bring him out unto the elders of his city, and unto the gates of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not hearken unto our voice: he is a glutton, and a drunkard. And all the men of his city, shall stone him with stones that he die, Deut. xxi. 18, 19, 20. Thus we see, the most flagrant Transgressions against this Commandment were capitally punished here on Earth, by the divine Law. And we may further observe, that St. PAUL, amongst the most profligate Sinners, enumerates such as were *disobedient to parents*, Rom. i. 30.

T

Qu.

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Qu. Is there not a reciprocal Duty of Parents to Children?

Ans. Undoubtedly there is: All Relations infer mutual Duties; though the Neglect, or Breach of them, on one side, will not cancel the Obligation of them, on the other. They are not like a conditional Contract, but are absolutely binding; notwithstanding any failure, or defect in those, who ought to perform correspondent good Offices towards the other.

Qu. What then is the Duty of Parents?

Ans. To love their Children; to nourish and protect them in their Infancy; and to provide for them afterwards, according to their Circumstances, and Ability: to educate them in the Ways of Virtue, and Religion. In the first place, to dedicate them to God in Baptism, and make them thereby Partakers of his Covenant, and Heirs of his Kingdom; and then to endeavour, as much as in them lies, that as they grow up, they may perform their part of the Covenant, and fulfil their Vow. Instructing them in the Fundamental Principles of our holy Faith, and *travailing in birth* of them *again, until Christ be formed* in them. Seasoning them with an early sense of Piety, and instilling the love of Virtue into their tender Minds; to encourage and reward them in well-doing, and correct them when they do amiss: to be mild and gentle towards them, and to *draw them with cords of a man, with bands of love*, Hos. xi. 4. *The children ought not to lay up for the parents,*

rents, but the parents for the children, 2 Cor. xii. 14. And their father gave them great gifts, of silver, and of gold, and of precious stones, 2 Chron. ii. 3. ABRAHAM gave gifts to his children, and left the rest of his Substance to ISAAC, Gen. xxv. 5, 6. By the Law of MOSES, Fathers were to divide their Inheritance amongst their Children, allotting a double Portion to the First-born, Deut. xxi. 17. Forget not the things which thine eyes have seen, but teach them thy sons, and thy sons sons, Deut. iv. 9. Thou shalt teach them (God's Laws) diligently unto thy children, Deut. vi. 7. Train up a child in the way that he should go, Prov. xxii. 6. Bring them up in the nurture and admonition of the Lord, Eph. vi. 4. He that spareth his rod, hateth his son; but he that loveth him, chastiseth him betimes, Prov. xiii. 24. Chasten thy son while there is hope, and let not thy soul spare for his crying, chap. xix. 18. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him, chap. xxii. 15. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell, chap. xxiii. 13, 14. What son is he whom the father chasteneth not, Heb. xii. 7. But yet, such chastisement ought to be administered with Caution, and Demonstrations of the most tender Concern for their Good, not with Fury, or Moroseness. Fathers, provoke not your children to wrath, Eph. vi. 4. Fathers, provoke not your children to anger, lest they be discouraged, Col. iii. 21.

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Qu.

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Qu. What is the particular Duty of Subjects towards their political Fathers, Kings, and Sovereign Princes; Governors and Magistrates?

Ans. Reverence; *My son, fear thou God, and the king, Prov. xxiv. 21. Honour the king, 1 St. Pet. ii. 17. Submission and Obedience to their Laws; Let every soul be subject unto the higher powers, Rom. xiii. 1. Put them in mind to be subject to principalities, and powers; to obey magistrates, Tit. iii. 1. Submit your selves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well, 1 St. Pet. ii. 13, 14. Payment of Tribute; Render unto Cesar, the things that are Cesar's, St. Matt. xxii. 21. For this cause pay you tribute also. Tribute to whom tribute is due, custom to whom custom, Rom. xiii. 6, 7. Not to speak evil of Governors,; not to raise Sedition, or rebel against them, but to pray for them; Thou shalt not revile the gods, (i. e. Judges) nor speak evil of the ruler of thy people, Exod. xxii. 28. Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter, Ecclef. x. 20. St. PETER informs us, that the Lord will reserve those to the day of judgment to be punished, who are not afraid to speak evil of dignities, 2 Epist. ii. 9, 10. St. JUDE calls them, filthy dreamers, who despise dominion, and speak evil of dignities, ver. 8. How wast thou not afraid*

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afraid to stretch forth thine hand against the Lord's anointed? 2 Sam. i. 14. They that resist, shall receive to themselves damnation, Rom. xiii. 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness, and honesty, 1 Tim. ii. 1, 2.

Qu. What if Kings command us to do Evil?

Ans. We are to refuse, and obey God rather than Man; as the Hebrew Midwives, who feared God, and did not as the king of Egypt commanded them, Exod. i. 17. And the three Children, who refused to worship the Idol NEBUCHADNEZZAR had set up, Dan. iii. 16, 17, 18. *Whether it be right in the sight of God, to hearken unto you, more than God, judge ye, Acts iv. 19. We ought to obey God, rather than man, chap. v. 29.*

Qu. But are we to resist them by force?

Ans. No: We are to suffer patiently; as was the Practice of our blessed Saviour, and his Apostles, the holy Martyrs, and primitive Christians. The Constitution under which we live, and the established Laws thereof, will be the best Direction, for our Submission in all Cases.

Qu. What is the Duty of Kings to their Subjects?

Ans. To protect them in Peace, Safety, and Godliness: to make the Laws the Rule of their Government, and not to encroach upon their just Liberties, and Rights; nor to oppress, and tyrannize

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nize over them : to maintain true Religion, and Virtue, amongst the People over whom they preside ; and to punish, and suppress all Vice and Immorality : not to *bear the sword in vain*, but to be *ministers of God to Mankind for good*, Rom. xiii. 4.

Q^U. What is the Duty of the People towards their Spiritual Parents, the Ministers of God's holy Word, and Ordinances ?

ANS. To respect them highly in love ; *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*, 1 Cor. iv. 1. *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works sake*, 1 Thes. v. 12, 13. To attend to their Doctrines, and Administrations ; *The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts*, Mal. ii. 7. *And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city ; shake off the dust off your feet*, St. Matt. x. 14, 15. *He that beareth you, beareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me*, St. Luke x. 16. To attend to their Doctrine, and to comply with their Instructions, and Admonitions ; *Obey them that have the rule over you, and submit your selves ; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable*

fitable for you, Heb. xiii. 17. And lastly, to support them with a decent and honourable Maintenance; Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel, 1 Cor. ix. 14. iii. 8, &c. Let him that is taught in the word, communicate unto him that teacheth in all good things, Gal. vi. 6. Let the elders that rule well, be counted worthy of double honour, especially they, who labour in the word and doctrine, 1 Tim. v. 17.

Qu. What is the Duty of Spiritual Fathers to the People?

Ans. To administer God's Word, and Sacraments, with Diligence, and Integrity; *Let us wait on our ministring, Rom. xii. 6, 7, &c. Ministring the gospel of God, Rom. xv. 16. To feed the Flock, and to declare to them the whole counsel of God, Acts xx. 27. Take heed therefore unto your selves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, ver. 28. Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 St. Pet. v. 2. Preach the word; be instant in season, out of season, 2 Tim. iv. 2. Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15. Give attendance to exhortation, to doctrine, 1 Tim. iv. 13. Speak thou the things which become sound doctrine, Tit. ii. 1. Their Duty is also, to administer the Holy Sacraments, both that of*

Baptism, and that of our blessed Saviour's *Body and Blood*. The former in consequence of the Commission given, *St. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; the latter, in obedience to his Injunction, *Do this in remembrance of me, St. Luke xxii. 19.*

Again, They are to exercise Godly Discipline, and to reprove, censure, and inflict Spiritual Punishments upon obstinate Offenders; *Reprove, rebuke, exhort, with all long-suffering, and doctrine, 2 Tim. iv. 2.* They must, *by sound doctrine, both exhort and convince the gainsayers, Tit. i. 9.* And *rebuke them sharply, that they may be sound in the faith, ver. 13.* They are to *speak and exhort, with all authority, and let no man despise them, chap. ii. 15.* *Them that sin, they are to rebuke before all, that others also may fear, 1 Tim. v. 20.* *A man that is an heretick, after the first and second admonition they are to reject, Tit. iii. 10.* *St. PAUL informed TIMOTHY that he had delivered some Persons unto Satan, that they might learn not to blaspheme, 1 Epist. i. 10.*

Again, They are to be especially careful to be eminent in Goodness, and Piety; to be exemplary in their Lives, and thereby animate and excite their Flock, to an imitation of their Virtues. *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.* *In all things shewing thyself a pattern of good works, Tit. ii. 7.* *Being ensamples to the flock, 1 St. Pet. v. 3.*

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Qu. What is the Duty of Servants to their Masters?

Ans. To submit to them, to perform their lawful Commands; to be faithful, and diligent in their Service: not to embezzle, or waste, but to save, and take care of their Goods, and Estate: to keep their secrets; to honour, esteem, and love their Persons. *Servants, be obedient to them that are your masters according to the flesh, with fear, and trembling, in singleness of your hearts, as unto Christ, not with eye-service as men pleasers, but as the servants of Christ, Eph. vi. 5, 6. Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity, Tit. ii. 9, 10. Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward, 1 St. Pet. ii. 18. Let as many servants as are under the yoke, count their own masters worthy of all honour. And they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful, and beloved partakers of the benefit, 1 Tim. vi. 1, 2.*

Qu. What is the Duty of Masters to their Servants?

Ans. To afford them proper and convenient Maintenance; to be just, and equitable to them, and punctually perform the Contract they have made with them. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven, Col. iv. 1. The wages of him that*

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that is hired, shall not abide all night with thee until the morning, Lev. xix. 13. Thou shalt not oppress an hired servant that is poor and needy; at his day thou shalt give him his hire: neither shall the sun go down upon it, lest he cry against thee unto the Lord, and it be sin unto thee, Deut. xxiv. 14, 15. They ought also to treat them with mildness, humanity, and condescension. Thou shalt not rule over him with rigour, Lev. xxv. 46. Ye masters, do the same things unto them, forbearing threatening; knowing that your master also is in heaven, neither is there respect of persons with him, Ephes. vi. 9.

Qu. What is the Duty of Wives to their Husbands?

Ans. Love, and submissive Respect; Let the wife see that she reverence her husband, Ephes. v. 33. Obedience, and conjugal Fidelity; The head of the woman is the man, 1 Cor. xi. 3. Wives, submit your selves unto your own husbands, as unto the Lord, Ephes. v. 22. As the church is subject unto Christ, so let the wives be unto their own husbands in every thing, ver. 24. Obedient to their own husbands, Tit. ii. 5. Being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him Lord, 1 St. Pet. iii. 5, 6.

Qu. What is the Duty of their Husbands to them?

Ans. To love them as their own bodies, and as Christ loved the church, husbands love your wives. To honour, to protect, and defend them; to make a good Provision for them: Giving honour unto the wife,

wise, 1 St. Pet. iii. 7. To be faithful to their Bed, which will be considered under the Seventh Commandment, and to govern them with tenderness and affection, and not with severity and imperiousness.

Qu. What is the Duty of Scholars to their Teachers?

Ans. Love and Esteem; Attention to their Instructions, and Subjection to their Rules, and Discipline; and Masters on their part, are to use their best endeavours to inform them; to consider their Capacities, and consult their Genius and Disposition, and adapt their Lessons accordingly, using all proper Methods for their greater Improvement.

Qu. What is the Duty of the Younger towards the Aged?

Ans. To reverence their Persons, to pay a Deference to their Counsel, and Advice, on account of their Observation and Experience, to over-look, and conceal their natural Infirmities. *Thou shalt rise up before the hoary head, and honour the face of the old man, Lev. xix. 32. Likewise, ye younger, submit your selves unto the elder, 1 St. Pet. v. 5. Entreat an elder as a father, 1 Tim. v. 1.*

Qu. What is the Duty of Inferiors towards their Superiors?

Ans. To give them such testimonies of Honour and Respect, as are suitable to their Quality, and Station; to behave towards them with lowly Sub-

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Submission, and good Manners; in return to which, Superiors ought to treat them with Candor, and Affability, not with insulting Scorn, or haughty Disregard, but with Meekness, and courteous Behaviour.

QU. What is annext to this Commandment, to engage us to fulfil it?

ANS. A gracious Promise, concerning which the Apostle observes, it is the first to which any such is made. *Honour thy father, and mother (which is the first commandment with promise) that it may be well with thee, and thou mayst live long on the earth,* Eph. vi. 2, 3.

QU. What is this Promise?

ANS. *That thy Days may be long in the Land, which the Lord thy God giveth thee.*

QU. But how can this be called the First Commandment with Promise, when God hath declared in the Second Commandment, that he *sheweth Mercy unto Thousands, in them that love him, and keep his Commandments.*

ANS. Because the Promise mentioned in the *Second Commandment*, is not made to the Observers of that *in particular*, but of all them *in general*; neither is it a Promise of any *especial Blessing*, but of Mercy at large; whereas, this expresses a *peculiar Regard*, that will more immediately be conferred on those, who pay an Obedience to it.

QU. What is contained in this Promise?

ANS. A long, and an happy Life upon Earth, as it was made to the *Jews*, who had few,

or

or no explicit Promises of Blessings, except such as were *Temporal*: but as the Land of *Canaan*, which God gave to them, was a Type, and Figure of the heavenly State, and the *Jerusalem* which is above; we Christians may interpret it, not only to extend to a long Series of Health and Prosperity in our present mortal Condition, but to an *everlasting Felicity* in the Kingdom of Heaven.

QU. What is the *Sixth* Commandment?

ANS. VI. **Thou shalt do no Murder.**

QU. Is not this Commandment delivered in different Words, in the twentieth Chapter of *Exodus*?

ANS. Yes; both there, and in the fifth Chapter of *Deuteronomy*, it is translated, *Thou shalt not Kill*: however, the Meaning is the same with our *English* Word *Murder*, since the taking away Man's Life is not *absolutely*, and in all Cases forbid by this Commandment; but is authorised, and allowed to *Magistrates*, and *Ministers of Justice*, by the Divine Law, for the Punishment of great Offences, and the Preservation and Welfare of the Society over which they preside; to *Commanders* and *Soldiers*, in just and open Wars; and to *private Persons*, in the necessary Defence of their own Lives, and when they have no other Means of escaping; in such Circumstances, the Aggressor is guilty of his own Death, and is esteemed as a Self-Murderer. The Action also was excused by Almighty God, who took it upon

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on himself, when it was *involuntary*, and purely *accidental*; and he appointed Places of Refuge, for those who were so unfortunate to destroy any one undesignedly, and against their Intention: and therefore the Church in her Catechism hath substituted the Term of *Murder*, which peculiarly signifies *killing unlawfully, wilfully, and maliciously*, for the better Instruction of her more unlearned Members, and to prevent unnecessary Scruples and Doubting.

Qu. What does this Commandment more especially relate to?

Ans. The *Person* of our Neighbour.

Qu. What is expressly forbid therein?

Ans. The taking away his Life knowingly, wilfully, and without just Cause.

Qu. When is this done?

Ans. Either *first*, deliberately, and by malicious Contrivance, as if a man came presumptuously upon his neighbour, to slay him with guilt. If he thrust him of hatred, or burl at him, by laying of wait that he die, or in enmity smite him with his hand that he die, Exod. xxi. 14. Numb. xxxv. 20, 21.

Or *secondly*, in an undesigned Quarrel, and upon a sudden, in heat of Blood, and through Provocation: in which Case, the Fact is less heinous, and the mercy of the Laws of the Land mitigate the severity of Punishment, distinguishing the Crime under the Name of *Man-slaughter*; though the Mosaical Law calls an Offender of this kind a *Murderer*, Numb. xxxv. 16, &c. And indeed,

as the violent Passion by which Men are transported to commit such Iniquity, is sinful in it self; they seem as much answerable for the dreadful Effects which flow from their Fury, as for those which are produced by Drunkenness, or any other Sin.

Qu. Is Duelling then highly sinful?

Ans. Yes, most certainly; and they who argue that it is necessary to vindicate their Honour, at once trample upon the Precepts of our blessed Saviour, and renounce the Spirit of Christianity; and at the same time insult the Community of which they are Members, by invading the Office of the Magistrate, and assuming a Right to redress themselves, upon pretence that the *publick Justice* hath provided no Reparation for the Injuries they have sustained, and which they idly pronounce insupportable to Men of Spirit and Courage.

Qu. Are not Men guilty of the Sin of Murder, who though they do not imbrue their own Hands in Blood, nor themselves perpetrate the horrid Act; yet procure it to be done by others?

Ans. Yes; they are equally criminal with the Agents in that black Villany, who *influence*, or *persuade*, or *command* them to do it; either by their Authority over them, or the Proposal of Reward. In a moral Account also, Murder is to be laid to their charge, who have entertained a full Design and Resolution to commit it: or who have actually attempted it, though their impious Project

Project was disconcerted, and they did not accomplish their Barbarity ; unless their own Repentance, and change of Heart, interposed to prevent them, and they voluntarily desisted from their accursed Purpose : they also deeply share in the Guilt thereof ; who though they are not principally concerned therein, are *accessory* to it, and that according to the Degree in which they contribute towards it. As by raising and fomenting the Quarrel which concluded therein : By counselling or encouraging the Resentment, or Anger, which produced such sad Effects : By furnishing Men with Weapons, or other Means, to compass the Death of their Neighbour ; by delivering him into their Hands, or by concealing them after the Fact, or contributing to their Escape from Justice ; by suppressing the Evidence thereof, or by acquitting them in Judicature, when the Proof is plain and full ; or pardoning them afterwards upon slight and insufficient Ground, upon Sollicitation, or partial Respect. By such Practices, the Magistrate becomes himself a Criminal, and stains his Hands with Blood ; which, because it was not avenged, will condemn him at the great Tribunal. To instigate and prompt Men to engage in hazardous and desperate Schemes, and Enterprises, which by probable Consequence, will expose them to Destruction, and shorten their Lives, is a grievous Transgression ; or to seduce them to such Sins, as have a manifest Tendency to weaken their Constitution,

stitution, and occasion Diseases, that will prove fatal, and cut them off by an untimely stroke, such as Gluttonness, Drunkenness, Lewdness, and Whoredom; for though such Effects are not in the direct Intention of the Companion, who entices them, and perhaps, concurs with them in their Enormities; yet besides the vile Office of becoming Under-Agents to Satan, and promoting Wickedness in the World; such Tempters ought with Horror to reflect, that they are at the same time administering a slow Poison, which will bring those, for whom they profess a Friendship, to the Grave, as well as enkindle God's Anger against both, and be punished as *constructive Murder*.

Qu. What is further forbidden in this Commandment?

Ans. Besides the gross Act, or mortal Stroke, all Injury, or Hurt to the Person of our Neighbour, is to be accounted as here prohibited. The maiming, wounding, or beating him, to the impairing of his Health, or enfeebling of his Limbs, and afflicting him with Uneasiness, Pain, and Torture. We are also forbid to entertain, or cherish any such Disposition in our Minds, as may lead, or betray us, into this Offence. Proud Emulation, and spleenatick Envy; rash and immoderate Anger, Hatred, Spite, Malice, Rancour, and a thirst of Revenge. We are, farther, to avoid such a Behaviour in our Conversation, as may provoke to Wrath, may bring on Quarrels, and conclude in Blood-shed; as Reproaches,

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and Upbraiding, scurrilous and opprobrious Language, open Reviling, or secret Calumny and Slander; which are strictly guarded against by our blessed Saviour, in his Admonition to his Disciples. *Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the counsel; but whosoever shall say, Thou fool, shall be in danger of hell-fire, St. Matt. v. 21, 22.* As cautiously should we refrain from all Gestures of Contempt and Mockery, that may grieve and irritate Men's Spirits, when they perceive themselves abused, and exposed to ridicule. *He that hateth his brother is a murderer, says St. John, 1 Epist. iii. 15.* Much more will he fall under that Censure, who indulges himself in the outward Expression thereof. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice, Eph. iv. 31.* Now the works of the flesh are manifest, which are these—*hatred, variance, emulations, wrath, strife—envyings, murders, Gal. v. 19, 20, 21.* But if ye have bitter envyings, and strife in your hearts, glory not, and lye not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish: for where envying and strife is, there is confusion, and every evil work, St. James iii. 14, 15, 16.

Qu. Is not cruelty of Temper to be condemn-
ed, as a tendency towards Murder ?

Ans. A savage, barbarous, and brutal Delight,
in torturing, and unnecessarily destroying other
living Creatures besides Man, is criminal in itself:
and should be prudently check'd, upon the first
Symptoms we perceive thereof, that it may not
advance to a more flagrant degree, and harden
our Hearts against our Brethren, and estrange us
from Tenderness and Humanity, and shut up our
Bowels of Compassion, and leave us easily sus-
ceptible of the most dreadful Resolutions, and
ready to execute whatever the most unrelenting
Fury can suggest.

Qu. For what reasons do you conclude Mur-
der to be a most horrid Sin ?

Ans. Because we at once deprive our Brother
of all the Blessings, and Advantages he enjoys ;
and, as far as we are able, destroy his very Be-
ing ; so that all Injuries seem to be comprehended
in this : nay, as we may possibly cut him off in
his Sins, and give him no Time, and Opportu-
nity for Repentance ; we may be considered, in
some sort, as the unhappy Authors, and Instru-
ments of his eternal Ruin, and Condemnation.
It is a Wrong, for which no Reparation can be
made ; we can never restore what we have rob-
bed him of, nor make atonement for our Offence
against him by any future Kindness, or Services.
Besides, we transgress the Law of our Nature,
and violate all the Obligations we lie under, as

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we are of the same Kind, and nearly related to each other, and created to be mutually helpful, and beneficial in Society. We trespass against that Community in which we live, by contradicting the great End thereof, which is the Protection and Safety of each individual Member that belongs to it: we injure the Government to which we are subject, by assuming the Magistrate's Office, and Authority, to whom under God the Power of Life and Death is committed: we deprive him of a Fellow-Subject, and the Commonwealth of a Citizen, that might have been serviceable and useful in his Station: we are still more highly injurious to the Friends, and Relations of the Party, to whom he was endeared by Affection, or who had their Dependance upon him: but above all, we trample upon the Laws of God, in whose Image Man was made, whom we daringly mangle in Effigy, when, as far as our Power extends, we deface, and extinguish the visible Representation of his Person. And presumptuously usurp upon his Sovereignty and Prerogative, who claims to himself the sole right of Life, and Death.

Qu. What Punishment does God expressly enjoin should be inflicted upon those, who commit this crying Abomination?

Ans. That they should be recompensed in kind, and be themselves put to Death. *Who so sheddeth man's blood, by man shall his blood be shed,* Gen. ix. 6. *Thine eye shall not pity, but life shall*

go for life, Deut. xix. 21. And there are numerous Instances both in *sacred* and *profane History*, of providential, and almost miraculous Discoveries of Murders, and surprizing Means of bringing Offenders to condign Punishments, when they seemed to have been secure against all Vengeance in this World; when the Malefactors imagined themselves above the reach of human Correction, and therefore triumphed in their Wickedness; the Most High himself hath interposed to chastise them in so remarkable a manner, as to force all that beheld it to confess, that *verily there is a God that judgeth in the earth*. When it has been impossible to detect the Sinner by any other Evidence, his own Guilt would not permit him to conceal it, but his open and voluntary Declaration has brought him to suffer, what he deserved, from the Publick Justice. It is so shocking an Iniquity, that it loudly demands a terrible Retribution at the Hands of the Almighty; it incessantly sollicitis him to pursue it with the utmost Marks of his Indignation. The Land where it is committed is said to *mourn*, and the Earth refuses to conceal or imbibe it with other liquid Substances. *The earth shall disclose her blood, and shall no more cover her slain*, Isa. xxvi. 21. The same Prophet assures the House of Israel, in the Name of God, that he would reject all their repeated Prayers, and Supplications, because, *their hands were full of blood*, chap. i. 15. JEREMIAH complains, *My soul is wearied-because of murderers*,

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chap. iv. 31. *The iniquity of the house of Israel, and of Judah, is exceeding great, and the land is full of blood, Ezek. ix. 9.*

Qu. Is not the Destruction of a Man's self, as well as another, forbid by this Commandment?

Ans. Yes, undoubtedly, he is restrained from killing *any one*, and therefore he must look upon *himself* as included; as God is the Author, and Giver, and Arbiter of Life, it is each Man's Duty, to take all just and proper Methods to preserve it; he cannot, without offending his gracious Benefactor, *renounce*, or *throw back* the Being he hath received, or quit his Life, before a Period is put to it in the Course of his Divine Providence. If God calls him in the way of Duty, to hazard or resign his Life, he may then make a Sacrifice thereof to his blessed Will; but without such warrant, he must be culpable, in basely deserting the *Station* that was appointed him by his Creator, and King; and ought to be branded as destitute of Fortitude, and Patience. He betrays a distrust of God, and repines at the Dispensations of his heavenly Father, and proclaims by this Action, that he oppressed him with a greater Burden than he was able to bear. He contradicts the primary Law of Nature, which is *Self-Preservation*; a regard to which, ought to be the measure of his Concern for others, since he is to love them as himself. He injures the Society to which he belongs, the Magistrate, and his own Family, and Relations, as much as another

ther would have done, who had been the Cause of his Death. I must add, that it is a great Wickedness, and a sort of *indirect Murder* of a Man's self, to persist in such Courses, as apparently prejudice his Health, and will precipitate his Departure from this World. To waste his Strength by excessive Toil and Labour, or to oppress his Spirit by anxious Cares, to expose himself to unnecessary Dangers, and undertake the most perilous Business, out of a covetous hope of Gain, to run great Risks out of mere Rashness, and Wantonness; much more to bring upon himself, tormenting Distempers by vicious Pleasures; by Luxury, Intemperance, and Debauchery, which will quickly convey him to *the chambers of death*.

Qu. Is it not a kind of Murder to destroy Infants in the Womb, by Medicines taken to procure Abortion, or by violent Motion, or any other Expedients made use of with that Design?

Ans. We may reasonably conclude it will be imputed as such, because it frustrates the gracious Intention of God, by whose Almighty Power, a Foundation of *future Being* was laid, and Life was in part vouchsafed, the *Perfection* whereof is prevented by those unnatural Methods.

Qu. What is positively required in this Commandment?

Ans. That we should do every thing that lies in our Power, to preserve the Life of our Neighbour; to establish his Health, and promote his

Well-being: To protect him from Violence, and Assaults, to succour him in Distress; to advise, and direct him to follow such prudent Rules, as may preserve his Constitution, and encrease his Strength and Vigour; to supply him with the necessary Means of Life, if he cannot provide them for himself; if he is Sick, and Languishing, to contribute to his Comfort, and Recovery, as much as lies in our Power; to furnish him with a Physician, and Medicines, if he cannot bear the Expence of them; that we may fulfil the Precept of our blessed Saviour, upon the proposal of the Example of the *good Samaritan* in the Parable, and may go *and do likewise*, St. Luke x. 37.

That we should endeavour to acquire a calm, peaceable, meek, and quiet Spirit. That we may be gentle, patient, and easy to be entreated; that we may be filled with the *fruit of the Spirit*, which is *love, joy, peace, long-suffering, gentleness, goodness*, Gal. v. 22. and may abound in that *charity* which *suffereth long, and is kind, which beareth all things, and endureth all things*, 1 Cor. xiii. 4, 7. that we may shun all Occasions of Strife and Contention, and *as much as lieth in us may live peaceably with all men*, Rom. xii. 18. that we may labour to prevent, or to reconcile Quarrels between others, that we may inherit the Blessing of the *peace-makers*, and *be called the children of God*, St. Matt. v. 9. that we may *recompense to no man evil for evil, but walk in love*, Eph. v. 2. since we are taught of God to *love one another*, Heb. x. 24. and have received
this

this commandment from our Lord and Saviour, that he who loveth God, should love his brother also, 1 St. John iv. 7. that we should fulfil the royal law according to the scripture, and love our neighbour as our selves, St. James ii. 8. We are further obliged to forgive Injuries, and to make all possible Reparation for the Wrong we have at any time done to others; I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, St. Matt. v. 9. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye, Col. iii. 13, 14. Thus shall we avoid all Incentives to such a dreadful Wickedness, and shall become perfect, even as our Father which is in heaven is perfect, St. Matt. v. 48.

Qu. What is the Seventh Commandment?

Ans. VII. Thou shalt not commit Adultery.

Qu. What is intended to be secured in this Commandment?

Ans. The Conjugal Right each Man hath in that Person of the other Sex, who is inseparably joined to him, according to God's holy Ordinance; by which mysterious Union, she is accounted a Part of himself, and they both constitute, as it were, but one and the same corporeal Substance, and she again becomes one flesh, as she was before she was formed out of him by Almighty Power, and given him for a Wife. After Life itself, this is the

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the dearest Possession, and the most valuable Property, that can be enjoyed in the present World.

QU. What is Adultery, which is here forbidden?

ANS. The Violation of the *Marriage Covenant*, by either Party, in forsaking the Bed of the Wife, or the Husband, for that of another, who is a Stranger; and by the third Person, who deprives either of that Right, which each hath in the other, and pollutes the joint Offender with unclean Embraces.

QU. When is this Sin committed?

ANS. When either the *first Vow* is broken, and the Person to whom it was made, is entirely forsaken, and a new Covenant with the *second* is entred into;

Or when, during their Cohabitation, they are, either of them treacherous, and false to the marriage Bed, and defile it by the Admission of another, whom all Laws, both human and divine, have totally excluded from it.

Our Saviour hath determined in the former Case; *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery, St. Matt. v. 31, 32.* And again, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery, chap. xix. 9. St. Mark. x. 11. St. Luke xvi. 18.* And
unto

unto the married I command, yet not I but the Lord, let not the wife depart from her husband, 1 Cor. vii. 10. And as to the other Instance, this Commandment was more immediately given to prevent Men's transgressing thereby, and God repeated the same Injunction; *Thou shalt not lie carnally with thy neighbour's wife, to defile thy self with her*, Lev. xviii. 20.

Now this Sin may be *complicated*, when it is committed by two married Persons, whose Guilt is *redoubled*, as the Injury is offered both to their Neighbour, and the Partner of their own Bed, to whom alone their Affection, and the Rites of Marriage are due: And though it be less aggravated, where one of the Offenders is single, yet will it be condemned in all Circumstances, as *abominable wickedness*.

Qu. But besides Adultery strictly taken, are there not other Offences that are to be ranked with it, and comprehended under it?

Ans. Yes; there are several Sins that *approach* very near to it, and some that even *exceed* the heinousness thereof. Of the former kind are *Polygamy* and *Concubinage*; which, however they were in some measure connived at, in the first Ages of the World, for peculiar Reasons, and because of the Corruption of Human Nature, and the Hardness of Men's Hearts; yet *from the beginning it was not so*, St. Matt. xix. 8. And they are now entirely prohibited by the Doctrine of the Gospel; together with Whoredom, and Fornication,

or

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or the Conjunction of single Persons, in compliance with their inordinate Desires, without the sacred Bond of Marriage, which is the only Method appointed by God for the Gratification of Men's natural Appetites, and the replenishing the Earth; which being despised, and broken thro', must introduce both intolerable Lust, and Incontinence, and wild Disorder, and Confusion amongst Mankind. This Vice is more excessively odious in the Female Sex, and condemned by the general Consent of all Nations: every one, except those who have base Purposes to serve, and who will therefore carefs them for a little while, will slight, and shun them; and they are said to have lost their Honour, and to have brought Disgrace upon their Families. By the Gospel of Christ we are exhorted, to *mortify our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence*, Col. iii. 5. And *this is the will of God, that ye should abstain from fornication*, 1 Thel. iv. 3.

Still more monstrous are *bestial Uncleanness*, and those *unnatural Impurities*, for which the Inhabitants of *Sodom* and *Gomorrhah* became perpetual Monuments of the Divine Wrath, *suffering the vengeance of eternal fire*, St. Jude 7. It were to be wished, that such things had not been *once named*, much more *found* in a Christian Community.

To these may be added *Incest*, or such Mixtures of *near kindred*, as Nature it self seems to have

have a reluctance against, and therefore almost all Nations, even such as were most barbarous, and uncivilized, cautiously abstained from them.

Qu. You have mentioned the gross and flagrant Uncleaness, which this Commandment expresses or refers to ; are not the lesser degrees thereof implied in the Prohibition ?

Ans. Yes ; it reaches to all unchastity of our Thoughts, Words, and Actions, which may excite us to, and often end in the most criminal Enormities of this kind ; the entertainment of Ideas of unlawful Delight ; the Contemplation of Objects of Pleasure, not consistent with our Duty to seek after, and dwelling upon them, until our Imaginations are vitiated, and our Desires grow importunate, and they engage our Consent. Our blessed Lord recommends to us Purity of Heart, and Mind ; and assures us, *That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*, St. Matt. v. 28. We see then, what reason we have to keep our Hearts with all Diligence, and to guard against the Intrusion of wanton Fancies ; and that no Seeds of Lust may be conceived there, to bring forth Sin, or betray us into deeper Guilt. With equal care, we must watch the Door of our Lips, that no immodest Language may find a Passage thereat : we must detest, and avoid all light, obscene, and filthy Discourse, which may either produce lascivious Inclinations in others, or confirm, and encrease them in our selves ; that *no corrupt communication*

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munication may proceed out of our mouths, Eph. iv. 29. For besides, that Ribaldry is mean and vulgar, and a Breach of good Manners, and therefore banished from all polite Conversation; it is extremely shocking to the Innocent and Virtuous; and what is still more to be reflected on with Fear and Trembling, it *grieves* the Holy Spirit of God, will *quench* his heavenly Flame, and deprive us of his gracious Influence.

Lascivious Actions, and Gestures are to be wholly avoided, which may enkindle unlawful Desires in our selves, or others; such an airy Behaviour, as may give birth to loose Inclinations and Wishes, is by no means justifiable; all wanton Dalliance will make it more difficult to resist Temptations; since thereby, our corrupt Propensity becomes more impetuous, and we throw off that reserve, which is the Protection of Innocence, and Virtue. We are to refrain from all suspected Intimacy, with Persons of a different Sex, and more especially from using too great Freedom, or unseemly Familiarity with any that are in a married State; though we neither at first intend to have any criminal Conversation with them, nor are afterwards deluded into it; since it is incumbent upon us to *abstain from all appearance of evil*, 1 Theff. v. 22. And besides, we may highly injure those to whom they are thus allied, by alarming their Suspicions, and awakening the Passion of Jealousy, which will of course destroy their mutual Peace, and Happiness, and create
Dis-

Diffatisfaction, and Hatred between them, the Effects of which would be perpetual Upbraidings, and Reproaches.

And even in the *conjugal State*, we are to guard against all *abuse* of the Liberty God hath allowed. We are to keep our *marriage Bed* undefiled by our selves, as we would have it inaccessible to others. We are not to indulge our natural Desires beyond measure; we are neither to abandon our selves to carnal Pleasures, nor to hunt after Incentives to Concupiscence.

Qu. Wherein consists the Malignity of Adultery?

Ans. It is first, a great Wrong to our Neighbour, since thereby the principal Happiness, and Comfort of his Life is frequently taken away, and he is forced to spend his Days in Mourning and Affliction. He may be robbed of that Estate which he purchased with prudent Care, and constant Industry; or which he inherited from his Ancestors, and have the Mortification to reflect, that it must descend to a *bastard Offspring*.

Secondly, It is a cruel treatment even of the Partner in the Crime, who is thereby induced to break a most solemn Vow, and incur the Guilt of *Perjury*, as well as *Uncleanness*; and that perhaps compassed by a long Series of Intrigues, by many insidious Stratagems, and subtle Impositions. It entails lasting Disgrace, and sullies the Character with a Stain that is indelible.

Thirdly,

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Thirdly, It is most prejudicial to Society, and therefore, a notorious Offence against the Government under which we live ; because it disturbs the quiet of Families, and causes numberless Confusions, and Disorders in the State ; it is the Source of irreconcilable Animosities, and the most inveterate Malice ; and the Effects of these are perpetual Assaults, and publick Rencounters ; frequent Murders, and Assassinations ; and sometimes, Seditions and Civil Wars.

Fourthly, It is a Violation of this *express Commandment*, and a daring Profanation of God's *sacred Ordinance*, whereby he hath made a Provision for the satisfaction of our natural Appetites, for the *regular Propagation* of our Kind ; for the more certain Knowledge and Distinction of our own Offspring, and fixing of our Affections on their proper Object ; by which means, our Children may be more carefully educated, and instructed in Arts, and Sciences ; but above all, may be early furnished with religious Principles, that the Belief, Fear, and Love of God, may be instilled into their tender Minds, and that they may be accustomed to obey his Precepts from their Infancy. And lastly, That, after our Decease, they may succeed us in the Possession of our temporal Goods, and be entitled to our Estates.

Qu. What Punishment did God himself prescribe for Adultery ?

Ans. In the Law that he gave to his chosen People, he required, that Death should be inflicted

ed on those who were found Guilty thereof; *The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife; the adulterer, and adulterers, shall surely be put to death, Lev. xx. 10. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel, Deut. xxii. 22.* And no wonder that he should so severely chastise those who obstinately despised, and broke through those wise Rules he had established for the maintenance of Order, and Peace, and Men's own real Felicity. He further threatens to visit this Sin with temporal Judgments, by the interposition of his Providence, and with eternal Destruction in the World to come. When the Most High, recounts the Transgressions, which he could not Pardon in the House of *Israel*, and for which he determined to visit them with a terrible Destruction; he chiefly insists upon this; *When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the parlours houses. They were as feeders in the morning, every one neighed after his neighbour's wife, Jer. v. 7, 8. Be not deceived, neither Fornicators, — nor adulterers, nor effeminate, nor abusers of themselves with mankind, — shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Let no man deceive you with vain words. For this ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ, and of God, Eph.*

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v. 5, 6. Gal. v. 21. Col. iii. 6. *Whoremongers, and adulterers, God will judge, Heb. xiii. 4. The Lord knoweth how to reserve the unjust to the day of judgment, to be punished: but chiefly them that walk after the flesh, in the lust of uncleanness, 1 St. Pet. ii. 9, 10. We may therefore justly conclude with SOLOMON, that whoſo committeth adultery, lacketh understanding: He that doth it deſtroyeth his own ſoul. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away, Prov. vi. 32, 33.*

Qu. What is here commanded?

Ans. That we maintain an uncontaminated Chſtity; and for that end, that we live in habitual Sobriety and Temperance; that we be pure in Heart, decent in Expreſſion, grave in Dreſs and Attire, and ſtrictly modeſt in our Behaviour. That we preſerve our conjugal Fidelity unblameable; that our Affection be continued entire, and undivided; firm, and unalterable. And if we are in a ſingle State, that we ſubmit chearfully to thoſe reſtraints God hath laid upon us, nor licentiouſly tranſgreſs thoſe Limits he hath ſet us; or when we find it inconvenient, or impracticable, to abide in our preſent Condition, that we have reſource to no other Expedient, than that which he hath pointed out, and indulged us in: Which we ſhall always find moſt beneficial, if our Choice is made with Prudence, and directed by worthy Motives. That we take the moſt effectual Precautions to curb, and ſuppreſs our unruly Appetites, and obviate all tendencies to Evil. We
are

are to mortify the Sins of the Flesh, and bring our Bodies into Subjection, by the salutary Discipline of Fasting and Abstinence, or by wholesome Exercise, and lawful and honest Employments; giving the Enemy no advantage against us by Idleness, Luxury; and vain Diversions. That we never throw our selves in the Way of Temptation, nor expose our selves to unnecessary Danger; that we *fly fornication, and youthful and fleshly lusts, which war against the soul,* 1 Cor. vi. 8. 2 Tim. ii. 22. 1 St. Pet. ii. 11. That we dedicate large Portions of our Time to religious Meditations, and fervent Devotions, and *watch unto prayer.* Thus shall we drive out the unclean Spirit, and learn to *possess our vessels in sanctification and honour,* 1 Thess. iv. 4. we shall be *meet for the master's use,* and *prepared unto every good work,* 2 Tim. ii. 21. we shall be fit Temples for the Holy Ghost to inhabit, and God will be *in us of a truth.*

Qu. What is the *Eighth* Commandment?

Ans. VIII. **Thou shalt not Steal.**

Qu. What does this Commandment relate to?

Ans. The Goods, and temporal Possessions of our Neighbour; whatever the Divine Bounty, and Providence hath enriched him with, and which he enjoys, either by Inheritance from his Ancestors, or hath acquired by his own Labour, and Industry; or which he hath a Right to, tho' it be lodged in other Hands. All these, both the Laws of God, and the fundamental Rules of So-

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ciety, authorize him to keep, or dispose of, for his own proper Use, in Peace, Quiet, and Security.

Qu. What is it to Steal?

Ans. To wrong any Person of his Right, and Property, either by taking it away after he hath the actual Possession thereof, or by detaining it from him, when we are satisfied, he hath a just Title to it: both which, with all other kinds of *Injustice*, are forbid in this Commandment.

Qu. But what is Stealing strictly taken?

Ans. The conveying away our Neighbour's Goods, *secretly*, and in private, without his knowledge and consent: which is also called in Scripture *purloining*, Tit. ii. 10. and with us *Pilfering*; though these Terms are generally confined to matters of little Value and Importance.

Qu. Are there not several other ways of depriving our Neighbour of what belongs to him, which are to be comprehended under the Notion of Stealing, which will be imputed to Men as such, and are equally forbidden?

Ans. Yes; First, *Robbery*, or violent and open Seizure, and Rapine; *neither rob him*, (thy Neighbour) Lev. xix. 13.

Secondly, *Extortion*, which may be practised by various Methods, as by wresting any thing from another, in Form of Law, and under colour of equitable Claim; or, when Men have got any thing in their Power, by cunningly evading the legal, and stated Means, by which the Injured endea-

vour

vour to procure redress ; as by subornation of Evidence, forging of Deeds, and Conveyances, bribing Judges and Juries, tampering with their Council, and Agents, and the like : by exacting a fictitious Debt, either never contracted, or honestly discharged ; or by compelling a real Debtor to pay more than what is due ; by insisting upon Fees that cannot fairly and honestly be demanded ; by oppressing the Stranger, *Thou shalt not oppress a stranger*, Exod. xxiii. 9. and grinding the Face of the Poor ; *What mean ye, that ye beat my people to pieces, and grind the faces of the poor, saith the Lord of hosts ?* Isa. iii. 15. By griping and exorbitant Usury ; *Thou hast taken usury and encrease, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God*, Ezek. xxii. 12. By unwarrantable, and excessive Gain in Trading and Commerce ; by encroaching upon our Neighbour's Possession, and removing Bounds, and Land-marks ; *Cursed be he that removeth his neighbour's land-mark*, Deut. xxvii. 17. *Remove not the antient land-mark, which thy fathers have set*, Prov. xxii. 28.

Thirdly, *Detention*, or withholding what we ought to resign, and restore to the right Owner ; whether they be Lands, and Tenements, which have been committed to us in Trust, or which have fallen into our Hands casually, and through mistake ; which have been transmitted to us, from those who were not justly entitled to them, or which we have possessed our selves of, by super-

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rior Power, or artificial Management. Or whether it be a *Pledge*, after the Condition, for the Performance of which it was deposited, is either absolutely fulfilled, or the Loan, for which it was engaged, is tender'd for our Acceptance; or when the Proprietor cannot subsist without it, *Deut. xxiv. 12, 13.* By refusing to pay our just Debts when we are able; *The wicked borroweth, and payeth not again, Psal. xxxvii. 21.* Or to perform our Contracts with our Servants, Workmen, and Labourers; delaying their Hire, arbitrarily beating them down; making unreasonable Abatements, and abridging them of their Wages, after they have performed their Bargain, and finished what they were employed about; *The wages of him that is hired, shall not abide with thee all night until the morning, Lev. xix. 13.* Thou shalt not oppress an hired servant that is poor and needy,—at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee, *Deut. xxiv. 14, 15.* Behold, the hire of the labourers, which have reaped down your fields crieth; and the cries of them which have reaped, are entred into the ears of the Lord of Sabaoth, *St. James v. 4.*

Fourthly, *Defrauding*, tricking, and couzenage; Thou shalt not defraud thy neighbour, *Lev. xix. 13.* Defraud not, *St. Mark x. 19.* You do wrong and defraud, and that your brethren, *1 Cor. vi. 8.* That no man go beyond, or defraud his brother

ther in any matter, 1 Theff. iv. 6. And this may be done many ways, as by using base arts of Deceit in Buying, and Selling; shewing Goods in false Lights, and concealing Imperfections; thus imposing upon the Ignorance, Credulity, or want of Experience of those with whom Men trade; *If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another, Lev. xxv. 14, &c.* By unfair Packing and Sorting; using false, or different Weights, and Measures; *Ye shall do no unrighteousness — in mete-yard, in weight, or in measure, Lev. xix. 35. Thou shalt not have in thy bag divers weights, a great, and a small. Thou shalt not have in thine house divers measures, a great, and a small, Deut. xxxv. 13, 14. Divers weights, and divers measures, both of them are alike abomination to the Lord, Prov. xx. 10. Making the ephah small, and the shekel great, and falsifying the balances by deceit, Amos viii. 5.* By insincere Professions, or untrue Assertions; *It is nought, it is nought, saith the buyer, but when he is gone his way, then he boasteth, Prov. xx. 14.* By Equivocation, Glozing, and Flattery, or by any other arts of Knavery.

Fifthly, By unfaithfulness, and breach of Trust in Executors, Guardians, Stewards, and Factors; by perverting Justice for reward, in Judges, Arbitrators, and Umpires.

Sixthly, By unlawful ways of Gain, as Gaming, and Sharping; prostituting themselves to

Lust, and Debauchery for a Living; or acting in subserviency to Vice, corrupting, seducing, procuring, and keeping others, to administer to Men's sinful Pleasures, and becoming Instruments of Wickedness for filthy Lucre. Setting up disorderly Houses of publick Entertainment, where Intemperance is promoted, and Men are invited, and encouraged to spend their Time, and waste their Substance, in Revelling, Sottishness, or idle Sports and Recreations.

All which detestable Practices may come under the Denomination of *Theft*.

Qu. May not Men steal from the Publick, as well as from private Persons?

Ans. Yes; they who convert to their own particular Use, that which ought to be enjoyed in common, and employed for the *Publick* Good, and Service, rob the Community. So do they who Steal, and sell the Subjects of a State; over and above the personal Injury done to them, they bring a farther Damage upon the Society, in the Loss of their Assistance, *Exod. xxi. 16.* They who deface the current Coin, or adulterate it with a base Alloy, and thereby diminish its Value: and they who cheat the King of his Revenues, by Running of Goods, or avoiding the Payment of Customs, Tribute, Taxes, or Imports, granted and appropriated for the Protection, and Defence of the Kingdom, and the Support of his Crown and Dignity.

Qu.
and

Qu. Is not Uncharitableness, or a denial of Relief to the Poor, and Distressed, according to our Ability, and as proper Objects are represented, and Application made to us, a transgression of this Commandment, and a kind of Stealing?

Ans. It will undoubtedly be so adjudged by Almighty God, whose *Stewards* we are, and who hath entrusted us with all the Talents we enjoy, and requires that we should faithfully dispense them to the several Members of his Household, the World, as their Necessities demand. In circumstances of Want, and Penury, they acquire a right to what will be sufficient for them, out of our Abundance; and therefore, to deny what he hath authorised them to ask in his Name, is both Robbing them, and him also at the same time; *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go and come again, and to morrow I will give, when thou hast it by thee, Prov. iii. 27, 28.*

Qu. But is there not a more direct, and immediate Robbery of God himself?

Ans. Yes; by seizing and alienating to secular Purposes, or applying to the Occasions of themselves and Families, and withdrawing from his Worship and Service, the Things that have been consecrated, and assigned over to him by his own Order, or have been offered as a voluntary Testimony of Duty and Gratitude, and intended

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to set forth his Glory, and for the Maintenance of Religion : This is the highest and most audacious degree of Theft ; *Will a man rob God ? yet ye have robbed me : But ye say, Wherein have we robbed thee ? in tithes and offerings*, Mal. iii. 8. *It is a snare to a man to devour that which is holy*, Prov. xxii. 25. This Sin is distinguished by the Name of *sacrilege*, Rom. ii. 22.

Qu. Do not they offend against this Commandment, who, though they be not concerned in the act of Stealing, are notwithstanding Accessaries therein ?

Ans. Certainly they who join with others to further it, who advise, persuade, encourage, or assist them in Stealing, partake in the Guilt thereof in God's sight ; neither are they excused from the Penalties of human Judicature. Such are the Receivers, Concealers, and Purchasers of stolen Goods : Accomplices in Cheating, and Over-reaching, and the vile Instruments of Oppression and Exaction ; *Who so is partner with a thief, batteneth his own soul*, Prov. xxix. 24. God complains of the Princes of Judah, that they were *companions of thieves*, Isa. i. 23.

Qu. Are not they to be accounted dishonest, and consequently guilty of violating this Commandment, though in a less flagrant degree, who are slothful in Business, and negligent in following their lawful Callings, or vain and prodigal in their Expences ?

Ans.

Ans. Yes; especially if by that means they become incapable of making satisfaction to their Creditors, or of educating and providing for their Children, and Families, according to their Rank, and Station; whom they reduce to Indigence and Disgrace, by lavishing the Fortunes they ought to have transmitted to them; *If any provide not for his own, and chiefly those of his own house, he hath denied the faith, and is worse than an infidel,* 1 Tim. v. 8.

Qu. What think you of those who contract Debts, which they are conscious they can never Discharge, and that, many times, upon insufficient or imaginary Securities: and those who become engaged for others, beyond what they are worth; or for greater Sums than it is safe, or prudent for them to be bound in?

Ans. They are highly culpable: the former are little better than determinate Robbers, and the latter unwarily wrong both their Neighbour, and themselves at the same time; *My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth,* Prov. vi. 1, 2. *He that is surety for a stranger, shall smart for it,* chap. xi. 15. *Be not thou one of them that strike hands, or of them that are sureties for debts, if thou hast nothing to pay; why should he take away thy bed from under thee?* Prov. xxii. 26, 27.

Qu. Hath not God threatned to punish Robbery, Stealth, and Injustice with great Severity?

Ans.

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ANS. He hath assured us, he will avenge them both in this, and the future Life; *The robbery of the wicked, shall destroy them, Prov. xxi. 7. He that oppresseth the poor to increase his riches, — shall surely come to want, Prov. xxii. 16. He that by usury and unjust gain, encreaseth his substance, he shall gather it for him that will pity the poor, chap. xxviii. 8. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work, ch. xxii. 13. Wo to him that encreaseth that which is not his: how long? and to him that ladeth himself with thick clay. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, Hab. ii. 6, 7, 8. This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side, according to it, — I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, — and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof, Zech. v. 3, 4. Nor thieves — shall inherit the kingdom of God, 1 Cor. vi. 10. The Lord is the revenger of all such, 1 Theff. iv. 6.*

QU. What is positively required in this Commandment?

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Ans. That we preserve, and secure our Neighbour's Goods, and Estate to him, and protect him against Violence, Oppression, and Wrong, as we have Opportunity, and to the utmost of our Power. That we be true, and just in all our Dealings; *That which is altogether just shalt thou follow, Deut. xvi. 20. Just balances, just weights, a just ephab, and a just bin shall ye have, Lev. xix. 36. Render unto all their dues, tribute to whom tribute is due, custom to whom custom, Rom. xiii. 7. Render unto Cesar, the things that are Cesar's, St. Mark xii. 7.* To be faithful in Trust; to fulfil our Bargains and Agreements, though to our own Prejudice, *Psal. xv. 4. Punctually to pay the Debts we have contracted; Owe no man any thing, but to love one another, Rom. xiii. 8. To restore whatever we have obtained by unlawful Means, and make full Amends, and Satisfaction, for what any one may have suffered by our Injustice, after ZACCHEUS's Example, St. Luke xix. 8. He should make full restitution, Exod. xxii. 3, 6, 7, 9. Num. v. 6, 7, 8. That we should do to all men, as we would they should do to us, St. Matt. vii. 12. To be charitable to the Poor, Needy, and Distressed; Give alms of such things as ye have, St. Luke xi. 41. Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 35. To follow an honest and reputable Calling, with Diligence and Industry; that we may not be reduced to Want, and lie under any Temptation to violate*

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late this Commandment, *lest we be poor and steal*, Prov. xxx. 9. *That ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you) that ye may walk honestly toward them that are without, and that ye may have lack of nothing*, 1 Theff. iv. 11, 12. *We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread*, 2 Theff. iii. 12. *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth*, Eph. iv. 28. We are hereby also obliged to provide a due Maintenance for our Families; and we are to make constant Application to Almighty God in Prayer, for his Blessing upon our own Endeavours, that they may be crowned with Success. We are to discountenance Thieves, Oppressors, Wrong-doers, Extortioners, Cheats, and their Confederates, and to shun their Conversation and Society; *not to accompany with — extortioners — with such an one, no not to eat*, 1 Cor. v. 9, 10, 11.

Qu. What will be the most effectual course we can take, to secure us against the Breach of this Commandment?

Ans. Besides the Consideration of God's Authority over us, and our Duty to fulfil his Precepts, together with the Threatnings thereunto annexed on the one hand, and the Promises on the other: Besides frequent Reflections upon the Reasonableness, and Necessity of such a Behaviour, for

for the Preservation of Society, Peace, and Order in the World: we must, as much as possible, disentangle our selves from those Bands, by which we are so closely attached to temporal good Things, and to control and abate those Desires we are too apt to conceive for earthly Delights, that we may *set our affections on things above*, and look forward to Futurity. That we may not *love the world, neither the things that are in the world*, above measure. Since *they that will be rich fall into temptation, and a snare; and the love of money is the root of all evil*, 1 Tim. vi. 9, 10. Again, to place our confidence in God, and to depend upon his Providence for our Support, without anxiety or distrust, or a melancholy apprehension of coming to Poverty, will very much contribute to our keeping this Law with our whole Heart. And lastly, we shall be inclined to do so, if we learn with St. PAUL, *in whatever state we are, therein to be content*. If we fortify our selves against murmurs, and repining, and are easy and cheerful, and give thanks for that Portion our heavenly Father in his Wisdom and Goodness shall see convenient to bestow upon us. These Methods, with the Assistance of the Divine Grace, which will always be granted upon our humble and earnest Petitions, will not fail to restrain our Hands from all Injustice, and make us upright in all our Ways.

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Qu. Are there not many Promises made to the just and upright; the honest, and industrious Man upon Earth?

Ans. Yes; both with respect to this Life, and that which is to come; *That which is altogether just shalt thou follow, that thou mayst live, and inherit the land, which the Lord thy God giveth thee, Deut. xvi. 20. Thou shalt have a perfect and just weight; a perfect and just measure shalt thou have; that thy days may be lengthned in the land which the Lord thy God giveth thee, chap. xxv. 15. He is just, he shall surely live, Ezek. xviii. 9. He that putteth not out his money to usury, nor taketh reward against the innocent; he that doth these things shall never be moved, Psal. xv. 5. The upright shall dwell in thy presence, Psal. cxl. 13. He that walketh uprightly, walketh surely, Prov. x. 9. The labour of the righteous tendeth to life, ver. 16. Better is a little with righteousness, than great revenues without right, Prov. xvi. 8. Blessed are they which do hunger and thirst after righteousness; for they shall be filled, St. Matt. v. 6.*

Qu. Give an account of the Ninth Commandment?

Ans. IX. **Thou shalt not bear false witness against thy Neighbour.** Which is repeated amongst the other Commandments, Deut. v. 20. St. Matt. xix. 18. Rom. xiii. 9. omitting the Clause, *against thy Neighbour*, in the two last recited Texts.

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Qu. What doth this Commandment more especially relate to?

Ans. The good Name, and Reputation of our Neighbour; by injuring which, his Person also, and his Goods and Possessions may be affected.

Qu. What is it to bear false Witness against our Neighbour?

Ans. To testify, either by word of Mouth, or Writing; to assert, or report, any thing that is not true in it self, or which we do not know to be true, concerning him, or his Actions.

Qu. How may this be done?

Ans. First, in a Court of Justice; which seems more immediately to have been intended in this Commandment; since, according to the *Hebrew*, it is, *Thou shalt not answer against thy neighbour as a false witness*: that is, when thou art examined, or adjured in Judgment; and this may be by false Accusations, and bitter Aggravations in *Prosecutors*, and *Pleaders*; when, like the *Jews* against St. PAUL, they lay many and grievous complaints against them, which they cannot prove, Acts xxv. 6, 7. which Sin JOHN the Baptist caution'd the Soldiers against, St. Luke iii. 14. *Neither accuse any falsely*. Or by Oaths, and solemn Affirmations in *Witnesses*; which is a Breach both of this and the third Commandment, and which is strictly prohibited; *Exod. xxiii. 1, 2. Put not thine hand with the wicked to be an unrighteous witness—neither shalt thou speak in a cause, to decline after many, to wrest judgment*; or by an undue and unwarrantable

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able Verdict, contrary to their Belief, and the Evidence that was given before them, in *Jury-men*; or by an unrighteous Sentence, and wresting the Laws, in a *Judge*: In all which cases, Men may not only transgress this, but the other Commandments too; because it may be a means of taking away, or endangering their Neighbour's Life, and so will make them guilty of Murder; or may deprive him of his Property, and thereby involve them in Theft, and Robbery.

Qu. Though Men are not directly chargeable with bearing false Witness against their Neighbour themselves, do they not transgress this Commandment, by engaging others to do so?

Ans. Most certainly they who procure, or suborn false Witnesses, are as highly criminal in God's sight; since the Effect is the same, and their Neighbour may be equally a Sufferer, as though they were the immediate Agents in this Villany. This was JEZEBEL's Wickedness, when she gave order, that two Men, Sons of BELIAL, should be set before NABOTH, to witness against him, *1 Kings xxi. 10.* And this was the unparalleled Offence of the Chief Priests, and Elders, and Council of the *Jews*, who sought, and at last found false Witness against *Jesus*, to put him to death, *St. Matt. xxvi. 59, 60, 61.*

Qu. Is not Prevarication in giving Evidence, one kind of bearing false Witness?

Ans. Yes; to enlarge, and add on the one hand, or to conceal, and suppress on the other, any

any part, or circumstance of a Fact ; to disguise it by equivocating Expressions, which have a double Meaning, and are not taken in their common and obvious Sense ; to impose upon the Belief, and Understanding of those, who are concerned in Judgment, by Art, and Insinuation, is a grievous Wickedness, and is here forbidden ?

Qu. But suppose, instead of injuring our Neighbour, by bearing false Witness against him, we should bear false Witness on his Behalf, and to do him Service ; will that be excusable in us ?

Ans. By no means ; for though we do not sin against our Neighbour herein, yet we depart from Truth, and violate the third Commandment ; and *take God's Name in vain*, and most intolerably provoke him, by appealing to him to avouch the Thing that is false, and imprecate his Vengeance on our selves. And this will instruct us to state the Difference between this, and the *third Commandment* : The third relates to God only, against whom any kind of false Witness is an heinous Offence, and a sort of Blasphemy ; whereas, *this Commandment* is intended to secure our Neighbour from receiving any Damage thereby.

Qu. By what other way may we be liable to bear false Witness against our Neighbour ?

Ans. By publickly Defaming, and Reproaching him ; by reviling Language ; by harsh Upbraiding, and cruel Mockery.

Qu. Is this forbid in the Scripture ?

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ANS. Yes; *Speak evil of no man*, Tit. iii. 2. *Speak not evil one of another*, St. Jam. iv. 11. *If any man among you seem to be religious, and bridleth not his tongue—this man's religion is vain*, St. Jam. i. 26. St. PETER exhorts, to lay *aside all evil speaking*, 1 Epist. ii. 1. We are never to be the Aggressors; and even though we are first attacked by ill Language, we are not to retaliate, how bitterly soever we may be provoked. We are obliged not to render *railing for railing*, but to *bless* those that *curse* us, and return Prayers for Reproaches: so shall we be the genuine Children of our Father which is in Heaven, and shall both fulfil the Precepts, and imitate the Example of the blessed Jesus, who, *when he was reviled, reviled not again*, 1 St. Pet. ii. 23.

Qu. Besides open and publick Defamation, does not this Commandment also prohibit private Calumny, Slander, and Detraction; by Backbiting, Whispering, and malicious Insinuations?

ANS. Yes; all these are *lower degrees* of false Witness against our Neighbour, and may ruin or wound his Reputation; which ought to be very dear to all good Men; and which, if taken away, may be of great Prejudice, and will sensibly afflict them, and infallibly prevent their doing so much good, as otherwise they might, in the World. MOSES forbad the Children of *Israel* to *raise a false report*, Exod. xxiii. 1. And again, *Thou shalt not go up and down, as a tale-bearer among thy people*, Lev. xix. 16. The wise Man observes

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observes it as a great Evil, that *a tale-bearer revealeth secrets*, Prov. xi. 13. and assures us, that *the words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly*, chap. xviii. 8. intimating, that they are deep and fatal, and at the same time concealed. Which Truth he repeats, chapter xxvi. and the 22^d verse. Again, he brands the Whisperer as one that *separateth chief friends*, Prov. xvi. 28. St. PAUL, in the 1st chapter of his Epistle to the *Romans*, the 30th verse, recites *whisperers*, and *backbiters*, in a Catalogue of the blackest Offenders; and he warns the *Corinthians* of his Fears, lest there should be found amongst them, *backbitings and whisperings*, 2 Cor. xii. 20.

Qu. Will not the publishing uncharitable, and unnecessary Truth of our Neighbour, by which he may receive Damage, after his Failings come to be exposed to the World, and he must appear odious and contemptible, be imputed to us as a Sin? if we make it our Business to aggravate his Crimes, by putting the most malicious Constructions upon those Actions, which might possibly be owing to Mistake, and Inadvertency, as well as an ill Design; will not our Fault be still greater?

Ans. Yes; it is to be included amongst the Things forbid in this Commandment, as it proves us to be destitute of that Concern for our Neighbour's Credit, and good Name, which in charity and tenderness we ought always to abound with;

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Be not a witness against thy neighbour without cause,
Prov. xxiv. 28. To this head, of publishing uncharitable and unnecessary Truths, may be also referred all rash Judgment, and Censure, which our blessed Saviour hath enjoined us to forbear, St. *Matt.* vii. 1.

Qu. But though we ought not to abuse, or revile; not to slander, nor even to report the Things that are true, to his detriment, without absolute necessity; will it be a Sin, on the other hand, to commend and praise him, either to his Face, or to other Company in his absence, above what we think or believe he deserves; and to an excessive degree, either with an intention to ingratiate ourselves, and purchase his Esteem; or to do him some signal Service?

Ans. It cannot be esteemed otherwise, because we shall in all probability injure him very much by our Flattery, and Caresses; we shall administer fuel to his Pride and Vanity, or perhaps, (which is generally the case of Sycophants, and Parasites) we shall sooth him in his Errors, and encourage and confirm him in his Vices: however, we shall be guilty of Hypocrisy, and Lying, which is one kind of false Witness.

Qu. Is Lying then abstractedly considered, an Offence against this Law?

Ans. Yes; it is bearing false Witness, as it gives a wrong account of Men's Sentiments, contrary to their Knowledge and Conviction, and perverts in a great degree the design of Speech,
which

which is to declare their Meaning, and inform others according to the best of their Knowledge.

Qu. How is it in it self a bearing false Witness against our Neighbour?

Ans. It deceives, and misleads him; it deprives him of the right he hath to be truly, and sincerely informed by our Conversation; it is frequently prejudicial to his Reputation, and exposes him to Contempt and Derision, for his easiness and credulity.

Qu. Is Lying forbid in Scripture?

Ans. Yes; very frequently; *Neither lye one to another, Lev. xix. 11. Deceive not with thy lips, Prov. xxiv. 28. Putting away lying, speak every man truth with his neighbour; for we are members one of another, Eph. iv. 25. Lye not one to another, Col. iii. 9.*

Qu. How is the Breach of this Commandment threatned?

Ans. Most severely in the particular Instances already mentioned. We are told by the wise Man, that *a false witness, that speaketh lyes, is an abomination to the Lord, Prov. vi. 16, 19. A false witness shall not be unpunished, chap. xix. 5, 9. Love no false oath, for all these are things that I hate, saith the Lord, Zech. viii. 17.* By the Law dictated to MOSES, God prescribed, that the Offender should be subject to temporal Punishment, upon Conviction, in proportion to what his Neighbour might have suffered by his Testimony; *If a false witness rise up against any man, to tes-*

tify against him, that which is wrong — the judges shall make diligent inquisition, and behold, if the witness be a false witness, and hath testified falsely against his brother: then shall ye do unto him, as he had thought to have done unto his brother; so shalt thou put the evil away from among you, Deut. xix. 16, 18, 19. In the case of railing and abusing, our b'essed Saviour hath declared, that *whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of bell-fire*, St. Matt. v. 22. St. JUDE pronounces Wo, and Judgment, against such as *speak evil of those things they know not*, ver. 10. As to Slanderers, Backbiters, and Whisperers; the Psalmist resolves, *Whoso privily slandereth his neighbour, him will I cut off*, Psal. ci. 5. And he prays to God, that the lying Lips may be put to Silence, which speak grievous Things proudly, and contemptuously, against the Righteous. SOLOMON affirms, that the *tale-bearer, who soweth discord among brethren*, is also abomination unto the Lord: He threatens Destruction to the lying Tongue, when he tells us, that it is *but for a moment*, Prov. xii. 19. *He that speaketh lyes shall not escape*, chap. xix. 5. *but shall perish*, ver 9. And St. JOHN assures us, Rev. xxi. 8. That *all lyars shall have their part in the lake, which burneth with fire and brimstone, which is the second death*. And our Lord intimates, that judging and censuring, will make us obnoxious to the more severe Judgment of his heavenly Father, St. Matt. vii. 1.

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Qu. May we not upon any account testify the Truth against our Neighbour?

Ans. Yes; we may lawfully do so, when we are called upon by *proper authority*; nay, it becomes our Duty, for the Information of the Magistrate, and the Maintenance, and Execution of Justice and Judgment; the Good of the Publick; or the Safety, Interest, and Right of a Private Person: As, when there is a Controversy between Man and Man, we are obliged to declare what we know, and to bear Evidence, and give our Oath in Confirmation of what is true, that it may put an *end* to all *strife*, Heb. vi. 16. And the Original of this Commandment, will very well bear to be translated thus, *Thou shalt not bear false witness of thy Neighbour*, whether it be for him, or against him. *And if a soul sin, and bear the voice of swearing, and is a witness, whether he hath seen, or known of it; if he do not utter it, then he shall bear his iniquity*, Lev. v. 1.

Qu. What is required besides in this Commandment?

Ans. Voluntarily, and chearfully, to testify the Truth in defence of our Neighbours, whenever they are falsely accused, or groundlessly suspected; *A true witness delivereth souls*, Prov. xiv. 25. To vindicate their Innocence, when they are maliciously aspersed; to have the strictest regard to veracity; *These are the things that ye shall do, speak ye every man truth to his neighbour: execute the judgment of truth, and peace, in your gates*, Zech. viii.

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viii. 16. *Speak every man truth with his neighbour,* Eph. iv. 25. To hide the Failings of others, as far as Prudence and Religion will permit; *Love covereth all sins,* Prov. x. 12. To judge charitably of them, and to hope the best; *Charity thinketh no evil,* 1 Cor. xiii. 5. But *believeth all things, hopeth all things,* ver. 7. To be candid in our interpretation of their Actions, and to make the most favourable Allowances; to mitigate and excuse their Mistakes, instead of placing them in the worst Light; to discountenance Scandal and Detraction, and to contradict and suppress envious and ill-natur'd Reports; for *as the north wind driveth away rain, so doth an angry countenance a backbiting tongue,* Prov. xxv. 23.

Qu. What Promises are made to those who fulfil it?

Ans. Many, in the several Instances thereof; more especially in avoiding Slander and Calumny; he shall *abide in the Lord's tabernacle, and shall dwell in his holy hill, who speaketh the truth in his heart, who backbiteth not with his tongue — nor taketh up a reproach against his neighbour,* Psal. xv. 1, 5. In speaking truly and uprightly; *Surely they are my people, children that will not lye, so he was their Saviour,* Isa. lxiii. 8. He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile, 1 St. Pet. iii. 10.

Qu. What is the Tenth Commandment?

Ans.

ANS. X. Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife; nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

QU. Is there any thing observable, with regard to the Alterations made in this Commandment?

ANS. Yes; the Papists and Lutherans, unwarrantably, divide this Commandment into two, and transpose the second Prohibition of coveting our Neighbour's Wife, to make it a separate Commandment; and postpone the first Clause of coveting our Neighbour's House, to join it with the other Things belonging to him, which we are in like manner to forbear desiring: Though there may be some Excuse for changing the Order of the Words, because they are read so in the Repetition of the Law, in *Deuteronomy* v. 21. yet since it was done with design, to make two separate Commandments of this, and to exclude the Second, or annex it to the First, it will admit of no Justification.

QU. What does this Commandment relate to?

ANS. The Regulation of our own *Passions*, *Desires*, and *Appetites*, with respect to the Right, and Property of our Neighbour.

QU. What was the principal Intention of this Commandment?

ANS.

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ANS. It was intended as a *guard* and *defence* of the rest ; an *express bond*, to strengthen the other Precepts, that are contained in the Second Table ; to secure the Observance of them, and to prevent the actual Violation of them, by laying *the ax to the root of the tree* ; cutting off the Temptations, and Inducements, that might lead us to despise and trample upon them ; and to purify the *heart*, out of which *proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*, St. Matt. xv. 19. that we may never be defiled with the Stains of Guilt.

QU. But does not each Commandment in it self, forbid the desire, intention, resolution, and contrivance of transgressing it, as well as the *outward*, and *gross Act* ?

ANS. Yes ; each Commandment taken singly, comprehends in it all *advances* towards the Sin it is levelled against ; but this only by *Inference*, and *consequential Reason* ; whereas they are here plainly, and expressly prohibited.

QU. Wherein does this *divine Law* differ from those that are *human*, and enacted by the Governors of this World ?

ANS. In that this reaches to the *Heart* of Man, which it is the Prerogative of the Almighty alone to search, and discern ; whereas, human Laws cannot reach further than to *outward Actions*, of which only they can judge.

QU. Why was this Law necessary to preserve us from offending against the rest ?

ANS.

Ans. Because the Corruption of human Nature is so great, and we are so frail, and weak in our selves, that if we give way to *Concupiscence*, we shall soon be hurried by the Force thereof into the most enormous Wickedness ; if we grow passionately fond of what belongs to another, and if there appears no other prospect of becoming Masters of our Wishes, than what must be opened by his Death, we shall resolve to murder him to facilitate our procuring it, as JEZEBEL did NABOTH, to put AHAB in Possession of his Vineyard, 1 *Kings* xxi. 7. If we look upon his Wife with a lascivious Eye, we shall not scruple to defile his Bed. If his Inheritance, and Riches, are the Objects on which we have placed our Affections, we shall quickly endeavour to spoil him of them by Violence, or Oppression ; by Fraud, or Stratagem ; or by false Witness. We are therefore obliged to resist the *first motions* of Sin, lest it should be too strong for us in its Progress, to be repulsed by the most awful Injunctions, or most severe Threatnings.

Qu. What is it to covet the Things that belong to our Neighbour ?

Ans. Immoderately to desire them, so as to long to enjoy them at any rate, or by any means, lawful, or unlawful ; as also to envy him in the Possession of them.

Qu. What things are here particularly enumerated ?

Ans.

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Ans. Our Neighbour's House, his Wife, his Man or Maid-servant, his Ox, or his Ass.

Qu. What is further signified in general Terms?

Ans. Every Thing that is his : all that he possesses, or hath a right to ; of what nature, kind, or value soever it be.

Qu. Is it then unlawful, in any degree, or upon any account, to desire any thing that is our Neighbour's ?

Ans. No : some things indeed we are to have no manner of inclination for, as our Neighbour's Wife ; whom he cannot part with, or transfer to another, and on whom we cannot set our Affections without Sin : as to others, we may reasonably desire them, though at present they belong to our Neighbour, when they are alienable in their Nature, and it may be fitting and convenient for him to transfer them to us ; when we intend and resolve to obtain them by just and fair Methods, with his liking and consent ; and that by entreaty, exchange, purchase, and a proper recompence ; provided that when he refuses to accept the Terms, upon which we propose to possess them, we then no longer set our Hearts upon them, or linger after them ; for this might put us upon Endeavours to compass them by indirect Practices. In such Circumstances, we are wholly to desist, and dismiss all further concern about them.

Qu. But supposing we afterwards keep our selves from breaking out into the Transgression of any

any of these Commandments, through fear, or interest, or any other Consideration; will the bare coveting what is our Neighbour's, be imputed to us as a Sin?

Ans. Yes; if we indulge and foment this Passion; if we importunately desire it, and please our selves with Thoughts of possessing it at all Adventures; and enjoy it in Imagination and Idea: if our Fancy roves after it, though we make no further attempt to compass it, we shall be criminal in the sight of God, and charged with the Breach of this Commandment. We shall be also Offenders against this Law, if we set our Minds upon it as to repine, because we want it; or if we have a fretful sense of our Unhappiness, in the absence of that, or any other Enjoyment, and are overwhelmed with Grief and Anxiety.

Qu. What is required in this Commandment?

Ans. To be contented with that share of worldly Blessings, and good Things, which the Divine Providence hath been pleased to assign us. To be satisfied with our present Portion, and to accept what is dispensed to us with humble Submission, and joyful Gratitude. To divest our selves of vain, and restless Ambition; and to endeavour no change in our Circumstances, but by honest Industry in our Callings, and Professions, referring the Event entirely to the good pleasure of our heavenly Father; as our blessed Saviour commands, *to take heed, and beware of covetousness,*
St.

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St. Luke xii. 15. or as St. PAUL advises, to let our conversation be without covetousness, Heb. xiii. 5. That we may be able to profess with a good Conscience, after his Example, *I have coveted no man's silver, or gold, or apparel*, Acts xx. 33. *I have learned in whatsoever state I am, therewith to be content*, Phil. iv. 11. *Let every man abide in the same calling, wherein he was called*, 1 Cor. vii. 20. *Having food and raiment, let us be therewith content*, 1 Tim. vi. 8. To be fully convinced, that a Man's Felicity doth not consist in the abundance of the things that he possesses; that the Foundation thereof must be laid within his own Breast: that if he is quiet and easy in himself, a small Quantity of the good things of Life will suffice. When we have once suppressed our own corrupt and inordinate Desires, we shall soon arrive at a state of sweet Complacency; and enjoy our own with Delight, and Thanksgiving, acquiescing in whatever God ordains, and being fully persuaded, that he will determine what is most beneficial for us; we shall ever place our Dependance upon his divine Providence, and freely resign our selves to his blessed Will, without pining Solicitude, or distracting Perplexity, *casting all our care upon him, who careth for us*, 1 St. Pet. v. 7. St. Mat. v. 25, &c. And instead of thirsting after another's good Things, in consequence of such a Disposition, we shall take pleasure in what he enjoys, we shall be glad of his Prosperity, and sincerely congratulate him

him upon the Blessings that are shower'd upon him by the divine Bounty.

Qu. What dost thou chiefly learn by these Commandments?

Ans. I learn two things, my Duty towards God, and my Duty towards my Neighbour.

Qu. What is thy Duty towards God?

Ans. My Duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the Days of my Life.

Qu. What do you take notice of in this and the following Answer?

Ans. That our Church follows the same Method here, which she did, after requiring the Rehearsal of the *Articles of our Belief*: She then drew up a sort of *Abridgment* of them, in which we might have a *Summary View* of their *Principal Contents*; and now, having called upon us to give an account of the *Ten Commandments*, as the rule

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of our Obedience ; she proceeds to direct us to the most *important Instances* of Duty, and to mention those Heads, under which all the Particulars are contained.

Qu. What then does she inform you concerning your Duty towards God ?

Ans. That we ought *to believe in him*, having him for our God, and no other, making him the only Object of our Fear, Love, and Obedience. When we are fully established in this Belief, we are *to fear him* ; which will naturally flow from a conviction of his incomprehensible Greatness, and Majesty ; his Almighty Power, and impartial Justice ; his Omnipresence, and infinite Knowledge. In the next place, we are *to love him*, to which we shall be excited, by attending to the Excellency and Perfection of the Divine Nature, considered absolutely in it self, and in the relation he bears to us ; as he is the Author of our Being, and our constant Preserver ; our heavenly Father, and King ; our surest Friend, and most gracious Benefactor, who *hath given us all things richly to enjoy* ; but most especially hath adopted us Heirs of his everlasting Kingdom, in Christ Jesus our Saviour. *Love* is so necessary a Branch of our Duty towards God, that our Lord alledged it as comprehending the Whole, which it will certainly produce, whenever it is true and genuine ; *With all our Heart, with all our Mind, with all our Soul, and with all our Strength.* With
Sincerity,

Sincerity, Fervency, and Zeal. With all our rational Faculties, our Apprehension, and Understanding; our Judgment, Will, and Affections; with our full Vigour and Energy, and to the utmost extent of our Abilities. Not to the utter *exclusion* of all love of the Creatures, but to the *restraining* it within due Bounds; that it may be always subordinate to this our chief Desire; that it may never get the ascendant so far, as to abate the love of God, or become inconsistent with it, much less to approach to an equality of Desire. We are also *to worship him*, both inwardly in Spirit, and in Truth; and outwardly with our Bodies, in the manner he hath prescribed, without Idolatry, or making to our selves any visible Likeness, Symbol, or Representation: *To give him Thanks*, to magnify his Mercy towards us, and shew forth his Praises with joyful Lips. *To put our whole Trust in him*, placing our Dependance on his Providence. *To call upon him*; to offer up our humble and ardent Prayers, and Supplications, without ceasing, before the Throne of Grace. *To honour his holy Name and his Word*, whenever we make mention of them upon any Occasion, or employ our Thoughts upon them: that we show the like devout respect to every Person, Place, and Thing, that hath a more immediate relation to him, or is appropriated to holy Uses. *And to serve him truly all the Days of our Lives*; to be more especially mindful to keep that

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Day holy, which he hath reserved to himself, and not pollute it by secular Business; to dedicate other convenient Portions of our Time to Spiritual Exercises, to walk at all Times in the way of his Commandments, and to endeavour more and more, to do that which will make us acceptable in his Sight, so long as he thinks fit to continue us in this state of probation upon Earth; waiting for our great Change, and chearfully confiding in his Mercy; that when the Days of our sojourning here are finished, *Mortality will be swallowed up of Life.*

Qu. What is thy Duty towards thy Neighbour?

Ans. My Duty towards my Neighbour is to love him as my self, and to do to all Men as I would they should do unto me. To love, honour and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To bear no malice nor hatred in my heart. To be true and just in all my Dealings. To keep my hands from Picking and Stealing, and my Tongue from

from Evil-speaking, Lying and Slandering. To keep my Body in Temperance, Soberness, and Chastity. Not to covet nor desire other Mens Goods; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

Qu. What is to be observed in this Answer?

Ans. That the great Principle, Motive, and Rule of the other Parts of our Duty, towards our Neighbour, proposed, and recommended by the Lord Jesus Christ, is first insisted on; that we *love our Neighbour as our selves*, which St. JAMES calls the *royal law*; and that we should do to all Men, as we would they should do to us, in Reason, and Equity; which will be the best Direction for our Conduct in all particular Cases, Relations, and Circumstances. The Fifth Commandment is then more fully Paraphrased; and afterwards, some *lesser degrees* of the Offences forbidden in the rest, are pointed out for us to guard against, and thereby prevent our being in danger of committing Sins of a deeper dye. We are to bear Good-will to all Mankind, *to hurt nobody by Word or Deed*, to cherish *no Malice nor Hatred in our Hearts*; this will effectually secure us against doing *Murder*, or forming Designs against the Life of our Brethren. We are *to keep our bodies in Temperance, Soberness, and Chastity*;

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which will cut off all Temptations to *Adultery*. We are to keep our Hands from Picking and Stealing, much more from open Violence and Rapine: and our Tongues from Evil-speaking, Lying, and Slandering; and therefore most especially from bearing false Witness. And lastly, To fortify ourselves against forming any Designs of injuring our Neighbour; we are not so much as to indulge our Wishes for obtaining any thing that belongs to him, otherwise than with his free consent, and good liking, and upon Condition that it be allowable for him to part with it, and may be reasonable, prudent, and convenient for him to do so. We are not enviously, and impatiently to covet or desire other Mens Goods, but to rest satisfied with our own Lot, and to abide in the Station wherein we are placed with Contentment; and to make it our Business to discharge the Obligations thereby laid upon us; to follow the particular Calling and Profession we have taken upon us, with painful and honest Industry; to Learn and Labour, truly to get our own Living. To use our Endeavour to provide a comfortable Subsistence for our Selves, and Families, and to do our Duty in that State of Life, unto which it shall please God to call us; to make our selves useful Members of the Commonwealth, according to our Rank and Character; remembring always, that our Condition is that which unerring Wisdom hath chosen, as most suitable and convenient for us; and if we behave our selves worthily therein, and improve the Talents

lents he hath intrusted us with to his Glory, will be most conducive to our present and future Happiness.

CATECHIST. My good Child, know this, that thou art not able to do these Things of thy self, nor to walk in the Commandments of God, and to serve him without his Special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

ANS. Our Father, which art in Heaven; hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation; but deliver us from Evil. Amen.

QU. What does the Church mean by *these things* which you are not able to do of your self?

ANS. The Things which my Godfathers, and Godmothers promised, and vowed in my Name at my Baptism: I am fully sensible that I have not, by *Nature*, sufficient Strength, or Power to perform my Promise or Vow: I cannot renounce the Devil and his Works, the World and the Flesh: I cannot believe the Articles of the Chris-

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tian Faith; neither can I keep God's holy Will and Commandments, as I ought; unless it shall please him to make my *Weakness* perfect in his *Strength*; and to enable me to *walk worthy of the vocation wherewith I am called*, Eph. iv. 1.

Qu. What method are you to take in these Circumstances?

Ans. I am to address my self to my heavenly Father, for his Assistance, by humble and earnest Prayer; which I am encouraged to do, by an assurance of succeeding therein, it being the instituted Means, by which we are to seek for a Supply of our Wants; *Ask, and it shall be given you; seek, and ye shall find*, St. Luke xi. 9. *All things whatsoever ye shall ask in prayer, believing, ye shall receive*, St. Matt. xxi. 22

Qu. What is Prayer?

Ans. Prayer, in a comprehensive Signification, is every Application that is made to Almighty God in solemn and religious Worship: and it may be made, either with the Heart and Mind only, which is *internal*, or *mental Prayer*; or with the Tongue, expressing the desire of the Mind, which is *vocal Prayer*.

Qu. Is not Prayer further distinguished?

Ans. Yes, into two Kinds; *Publick*, and *Private*.

Qu. What is Publick Prayer?

Ans. It may be considered as the *joint Worship* of God, in the Church, or place of Christian Assemblies; or in a particular House, when the

the Family are called together for that Purpose.

Qu. Is Publick Prayer a Duty required of us?

Ans. Yes; it is an Act of the highest outward Honour we are able to give unto God, and therefore he expects that we should glorify him in this manner before Men.

Qu. What is Private Prayer?

Ans. The Address of a single Person in secret by himself.

Qu. Of how many Parts does Prayer consist?

Ans. It is usually divided into four Parts; First, *Supplication*; Secondly, *Prayer*, taken in a more strict sense; Thirdly, *Intercession*; Fourthly, *Thanksgiving*.

Qu. What is Supplication?

Ans. Chiefly the confession of our Sins, and entreaty for Pardon?

Qu. What is Prayer, in a strict sense of the Word?

Ans. The desiring of all Things needful, for our Souls and Bodies.

Qu. What is Intercession?

Ans. Asking for others; for all Mankind in general, more especially for Christians, for Kings, and Superiors, for Parents, for Relations, for Friends, and also for Enemies.

Qu. What is Thanksgiving?

Ans. The Acknowledgment of God's Goodness and Mercy, in what he bestows; ascribing to

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to him all Honour, and Glory, and Praise, on that account.

Qu. You are instructed to implore God's *special Grace* by diligent Prayer; does that imply that you should be often employed in this holy Exercise?

Ans. Yes; we are to be *frequent, earnest, and indefatigable* in this Duty; we are to pray *always*, Eph. vi. 18. and *without ceasing*, 1 Thess. v. 17. We are to *continue instant in prayer*, Rom. xii. 12. and *watch thereunto with all perseverance*, Eph. vi. 18. *night and day exceedingly*, 1 Thess. iii. 10. And that after the Example of the primitive Believers, and the Apostles of our Lord, *Acts* xii. 5. *Rom.* i. 9. *2 Tim.* i. 3. By which it is not intended, that we should actually be employed in this Duty, and nothing else, at all times, which would be *vain Superstition*; but that the return of the proper Seasons of Prayer should not be neglected; that we should lay hold of all convenient Opportunities; that we should not rest satisfied with calling upon God now and then; and disuse this Practice a great while together: But that the Intervals between our solemn attendance upon God should be as short as our convenience will permit; that we should renew our Requests perpetually, and in this Sense, should *always pray, and not faint*, St. Luke xviii. 1.

Qu. At what times more especially should you dedicate your self to Prayer?

Ans.

of the Church Catechism. 347

Ans. At such times as God hath commanded us to consecrate to his Service, as the *Sabbath*, or *Lord's Day*; and those Days which the Church hath ordered to be kept holy; the stated Hours of Publick Prayer in the House of God; and some reasonable Portion of each Morning and Evening, to be chosen by every Man for his own private Devotions.

Qu. Should we not take care to be always in a pious Disposition, and ready for Prayer?

Ans. Yes; and should put this Duty in practice upon any extraordinary Emergencies, and every occasion of great Importance offered by divine Providence.

Qu. What are the Reasons, Grounds, and Motives of Prayer?

Ans. Our Subjection to God, and Dependance upon him; his express Command; our own Weakness, and his all-sufficient Power; together with his infinite Mercy and Goodness,

Qu. What does the Church here instruct you to pray for?

Ans. The *special Grace* of God.

Qu. What do you mean by the special Grace of God?

Ans. The Operation of his *Holy Spirit* upon our Minds; preventing us with good Desires, and Resolutions, and effectually enabling us to fulfil them by our subsequent Behaviour; thereby sanctifying us to himself, and *sealing* us unto the Day of Redemption. He is able to make all grace abound

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abound towards us, that we having all sufficiency in all things, may abound unto every good work, 2 Cor. ix. 8.

Qu. Why do you call the Prayer you just now repeated, THE LORD'S PRAYER?

Ans. Because our blessed Lord and Saviour taught it to his Disciples, and commanded them to use it.

Qu. Upon what Occasion?

Ans. Having given them Rules concerning Prayer, in his Sermon on the Mountain; as that they should not make choice of the Synagogues, and Corners of the Streets for their private Devotions, as the Custom of the Hypocrites was, in order to have the People take notice of them, and thereupon esteem them very holy and religious; neither should use vain Repetitions, as the Heathens did: He added this *form* and *pattern* of Prayer, St. Matt. vi. 9. to be used both in their publick Offices, and private Devotions.

Qu. Does not St. LUKE give us the History of this Prayer something different from St. MATTHEW?

Ans. Yes; he relates, that our Lord delivered this Form, upon the request of his Disciples; immediately after he himself had been presenting his own Petitions to his heavenly Father; who desired him to *teach them to pray, as John also taught his disciples, Luke ii. 1, 2, &c.*

Qu. How do you reconcile the disagreeing Circumstances of these two Accounts?

Ans.

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Ans. It seems pretty clear from them, that Christ recommended the same Prayer to his Disciples, at two several times ; and that the Instructions he gave about it, mentioned by St. LUKE, were not upon the Mountain, when he imparted that most excellent System of Christian Morality ; but afterwards, in the Course of his Ministry, as he went about Preaching the glad Tidings of Peace, and Salvation.

Qu. What do you conclude from hence ?

Ans. That our Lord did not intend this for a *Direction* only, in what manner they should compose their Prayers, and what they should make the subject of their Petitions ; but that he also prescribed it as a *Form*, to be used whenever they made their Application to his Father : and this will be still more evident, in that most of the Sentences of this Prayer were by him collected out of the stated Liturgies of the *Jewish* Church.

Qu. What is a Form of Prayer ?

Ans. A *Form of Prayer* is one that is composed, before we come into God's Presence, to offer our Supplications at the Throne of Grace ; that we may not be distracted by the labour of *Invention* with regard to the Matter and Words ; or with *Reflection* and *Judgment*, concerning the Decency and Fitness of what has occur'd to our Thoughts : and this may be either drawn up by our selves, or taken from some other Writer, according to our own liking, for our own Use in private,

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private, or for our Family to pray by, together with us ; or one that is enjoined to be used in the publick Celebration of Divine Service ?

Qu. But is it lawful to use a Form at all.

Ans. No doubt, a *Form* is lawful, since our blessed Saviour prescribed this ; *when ye pray, say.* And several Forms were appointed by Almighty God in the *Jewish* Church ; and it is highly expedient, in the Nature of the Thing, that each Person, before he comes to worship God in Publick, may prepare himself, by considering what he is to pray for, that he may rightly understand the Words and Expressions, and judge whether they are fit to be pronounced before the most High God ; and that by pondering them in his Heart, he may raise his Affections : and it is further necessary that the whole Congregation may maintain the Unity of Faith and Charity.

Qu. How ought we to be disposed when we pray ?

Ans. We ought to purify our selves from the defilements of Sin, and to root out of our Hearts the love thereof, that it may no longer *have Dominion* over us : In the Confession of our Sins, we are to be affected with unfeigned Sorrow and Contrition ; and to be fortified against them by stedfast Resolutions of Amendment : And then Secondly, We are to approach unto God with Faith, with an humble Confidence of prevailing, and an absolute Trust in God's Mercy : Thirdly, We are to come with unfeigned Charity.

Qu.

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Qu. What are we to take care of as to the Subject Matter of our Prayers?

Ans. *First*, That what we pray for be good in it self, and lawful for us to desire: *Secondly*, That we principally put up our Petitions for *Spiritual Blessings*: *Thirdly*, That we have a respect to God's Glory, above all Considerations of our own Interest: And *Lastly*, That we resign our Wills to his.

Qu. How are we to be affected in the Act of Prayer?

Ans. We must be attentive, zealous, and possessed with all imaginable Reverence.

Qu. Are *bodily Gestures* lawful, to express our Reverence?

Ans. Yes; and very useful, that the whole Congregation may be well ordered, and the publick Worship of God may be decent, uniform, and beautiful; and that by mutually beholding each other's Seriousness, Gravity, and devout Carriage, we may all be excited to greater Fervency in Prayer.

Qu. What Parts are distinctly to be considered in THE LORD'S PRAYER?

Ans. The *Invocation*; the *Petitions*; and the *Doxology*, or Conclusion, ascribing Glory to God; which, though it be not recited in our Church-Catechism, is annexed to this Prayer in St. MATTHEW'S Gospel, and for that reason may be here explained along with it.

Qu.

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Qu. How many Petitions does THE LORD'S PRAYER consist of?

Ans. Six ; three relating more immediately to God and his Glory ; and three that concern our own Good and Happiness.

Qu. What is the *Invocation*, or Preface to the *Lord's Prayer*?

Ans. **Our Father, which art in Heaven.**

Qu. In what Sense do we here call God *our Father*?

Ans. In the same that we acknowledged him *our Father* in the Creed, as he is our Creator and Preserver ; but chiefly, as we have from him received the Adoption of Children in Christ Jesus.

Qu. Why does this Prayer begin with calling God *our Father*?

Ans. Because all our hopes of being favourably heard, and of prevailing in our Requests, proceed from this Relation, and are founded upon his being a *Father* to us.

Qu. Why do we say *our Father*?

Ans. To express our *Humility*, by acknowledging all the Sons of Men, and all Christians in a more especial manner, our Brethren, and equally the Sons of God with us, however mean and despicable they may appear in their outward Condition, and worldly Circumstances ; and to encrease our *Charity*, by asking for them as well as our selves.

Qu.

Qu. What do you mean by adding, *which art in Heaven*; is not God every where?

Ans. Yes; he is present every where, and fills all Places; neither can *the heaven of heavens contain* him, 2 Chron. ii. 6. But we mean, that Heaven is the peculiar Place, where he shows forth his Majesty and Glory in the most eminent Manner; where his holy Angels attend to receive and execute his Orders, and to pay their Homage and Adoration before his Throne, which is there established in inaccessible Brightness, from whence he dispenses Mercy and Blessing; and where our blessed Saviour sits at his Right Hand, to second our Petitions, and intercede for us.

Qu. Is there not something further understood, when we call God our Father in Heaven?

Ans. Yes; we thereby intimate the Knowledge, Power, and Goodness of God; and we also express the vast Difference there is between him, and our earthly Parents; who are sometimes churlish, and hard-hearted, and sometimes unable to satisfy the Requests of their Children, and Ignorant of what is best for them; *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him*, St. Luke xi. 13. He will communicate more and more precious Gifts, in proportion to the degree in which his Knowledge, Power, and Benignity exceeds theirs.

Qu. What do you learn from this Invocation?

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Ans. To make our Prayers unto God for every thing that we stand in need of: To whom should the Children make their Application, but to their Father; and more especially, in times of Danger and Distress? to whom should they cry, but to him whose Kingdom is in Heaven, and who *ruleth over all*? Psal. ciii. 19. We learn also to approach his Footstool with Freedom and a filial Confidence, tempered with a due mixture of Submission, Awe, and Reverence.

Again, we are taught by this Invocation, that *God alone* is the Being to whom we are to offer up our Petitions and Prayers, and that no other ought to be the Object of our religious Addresses.

Qu. But are we not admonished to put up our Prayers to God, after a peculiar manner, under the Christian Dispensation?

Ans. We are to ask of God, in the Name of our Lord Jesus Christ, with a full reliance on his Mediation, and in virtue of that Atonement he hath made, by which we obtain remission of Sins, and are reconciled unto God; *No man cometh unto the Father but by me*, St. John xiv. 6. *Verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full*, chap. xvi. 23, 24. *It is through him that we have an access, by one Spirit, unto the Father*, Eph. ii. 8.

Qu.

Qu. Will it then be unlawful to pray to Saints, or Angels, or the blessed Virgin, and entreat them to intercede for us?

Ans. It will be *robbing God* of his Glory, as it ascribes to them his Divine Attributes, by imagining them *present* with us, and capable of hearing our Prayers; and it will be highly derogatory to the *one mediator between God and man*, 1 Tim. ii. 5. to solicit any other to usurp his Office: Besides, it is condemned, and reprov'd in Scripture; *Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind*, Col. ii. 18.

Qu. What is the first Petition?

Ans. **Glórríed be thy Name.**

Qu. What do you infer from the Subject of this Petition?

Ans. That in all our Prayers we should give God's Honour the Pre-eminence; that we should, in the first place, be solicitous for his Glory; *since of him, and through him, and to him are all things*, Rom. xi. 36. *by whom all things were created*. That we should direct our *earliest regards* to this end, before, and above any Interests of our own, or any inferior, selfish, and worldly Views; being assured, that the more we endeavour to promote his Glory, the more certainly do we secure our own Happiness.

Qu. What is meant by the Name of God?

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ANS. His Person, and Being; his Perfection, Attributes, and Titles; the Appellation, or Name by which he is called; those Words and Phrases, by which he is peculiarly known and distinguished: as also his Revelation, his Day, his Ordinances and Sacraments; the Place which he hath chosen to put his Name there; his Ministers; the Revenues appropriated to his Service; and whatever besides hath a particular relation to him, or on which *his name is called*, 1 Chron. xiii. 6. as was observed in explaining the third Commandment.

Qu. What is it to be Hallowed?

ANS. To be Hallowed, is to be *made holy*, to be endued with those Properties and Qualifications, which constitute holiness, or to be sanctified: but God, who is *essentially holy*, and pure in himself, and infinitely perfect, without the least stain or blemish, cannot become *Holy* in an higher degree; and therefore we do not pray, that these Excellencies in him may receive any addition or improvement. A Person, or Thing, is also *Hallowed*, when it is separated from common and ordinary Use, and distinguished by a suitable Veneration; when it is treated in a particular manner, proper for it, and worthy of it, with solemn and religious Observance. This God requires from us with respect to himself; *I will be sanctified in them that come nigh me*, Lev. x. 3. And he demands that a proportionable Reverence should be paid to whatever belongs to him; and

and that as any Person, or Thing, has, as it were, his Signature and Impression stamped upon it, our Consideration should no longer terminate in its natural Worth, but take in its relative Character; and we should esteem it highly for his sake, who hath chosen it for his own, and reserved it for his immediate Use, and guarded it against all Violation and Contempt.

Qu. What do you ask of God in this Petition?

Ans. We beg and desire, that he would by his good Providence, and in the Course of his Government of the World, order and direct all events to the advancement of his own Glory: that he would dispose and incline the Hearts of all Mankind, to honour and adore him; that his Name may be glorified amongst the Nations, and that his Praises may resound unto the ends of the Earth. More especially, that he would grant to the Members of his Household the Church, such a measure of his Grace, that we may know, worship, honour, and obey him; that forsaking all other Applications, and vain Dependencies, by him only *we may make mention of his name*, Isa. xxvi. 13. in contradiction to the service of false and imaginary Deities; which would be an intolerable Indignity and Dishonour to him: that we may own no other divine Dominion or Authority besides his, who is *the only potentate*, and *who only hath immortality*, 1 Tim. vi. 15, 16. That we may cleave to him with

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our whole Heart ; *That God in all things may be glorified through Jesus Christ*, 1 St. Pet. iv. 11. We wish and desire, that we may have a clear and full apprehension of his excellent Greatness ; that we may conceive worthy notions of his inconceivable Brightness and Majesty ; and may upon all occasions express our Thoughts in the most lowly and submissive Language ; that we may speak of him and his Attributes, and all Things that belong to him, with a just esteem, and awful distinction ; that we may adore and magnify him with true Devotion ; that we may celebrate his Praises with joyful Lips ; that we may ascribe unto him all Power, and Might, and Wisdom, and Blessing for ever and ever ; and after the Pattern of the angelick Acclamation, may confess, that *Holy, holy, holy, is the Lord of hosts, the God almighty, which was, and is, and is to come*, Isa. vi. 4. Rev. iv. 8. That on his Account, his Word, his Servants, his House, his Goods, may meet with due Reverence, and be rated above common and indifferent Things ; That we may never become guilty of Irreligion and Profaneness, never commit Sacrilege, by devouring that which is holy ; that we may never abuse God's Name by light and customary Oaths, or bitter and uncharitable Curses ; that we may never pollute it by Perjury ; that we may never so much as give a pretence to Infidels, to blaspheme his holy Name, or revile his heavenly Institution, by the wickedness of our Lives ; nor, while

while we make our boast of the Gospel, dishonour its blessed Author, by the contempt of his Precepts ; but that our good example may oblige all the World to confess, that *holy and reverend is his name* ; great and prevailing is the Mystery of Godliness. If we sincerely and earnestly pray for these things, we shall, through the influence of his Spirit, diligently endeavour after, and effectually accomplish them, to the Praise of his holy Name, and the Illustration of his Glory.

Qu. What is the second Petition ?

Ans. **Thy Kingdom come.** This is the way and means, by which the Name of God will be most eminently hallowed ; the method in which his Glory will be most fully displayed throughout the World.

Qu. What do you mean by the Kingdom of God ?

Ans. The *state of Grace* here on Earth, and the *perfection* of that state in Glory, in Heaven. God exercises a constant providential Government over the World ; which is *his kingdom*, that *ruleth over all* ; wherein he *reigneth*, *be the people never so impatient*, and disposeth all Events, according to his Will ; But that seems not the Kingdom intended in this Petition, unless we include our Wishes, that he would so manifest his Power, Wisdom, and Goodness, in his *outward Dispensations*, as to force Mankind to own the Equity of his Proceedings, and declare, that *verily there is a God that judgeth in the earth*. What our Lord had

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principally in his view, was God's *moral* and *Spiritual Kingdom* over his rational Creatures, begun in ADAM, and carried on in the Patriarchs, and amongst the Children of *Israel*; and in the fulness of Time, peculiarly revealed and established under the Conduct and Administration of himself, the Messiah and Saviour of the World, which was then just Preached, and had made but a small Progress; and therefore the Petition might be more highly necessary in that first Age, when this Kingdom was in its Infancy; yet from thence to our own Days, and to the end of the World, it will be just matter of Prayer, that it may come in still greater Splendor and Purity.

Qu. What do you desire in this Petition?

Ans. We desire of God, that in his Mercy he would enlarge the Borders of Christ's Church; that he would enlighten those who still sit in *darkness, and the shadow of death*; that he would have Compassion on those, who are *alienated* from the dominion of his Son, and *strangers to the covenant of promise*; that he would open their Eyes, to discern the Wonders of his Law, and convert them from *darkness to light, and from the power of satan unto God*, Acts xxvi. 18. and give them *repentance to the acknowledgment of the truth*, as it is in Jesus; that he would bless and prosper all charitable Designs, formed for the propagation and furtherance of the Gospel; that he would make his way known in all Regions, and send forth his *saving health* unto all Nations; that he would deliver

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liver his anointed, the heathen for his inheritance, and the utmost parts of the earth for his possession; that he would subdue all things unto him, and put all his enemies under his feet; that we may become one fold under one shepherd, St. John xiv. 16. Being translated into the kingdom of his dear son, Col. i. 13. That an entrance may be ministered unto them abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 St. Pet. i. 11.

We pray likewise that he would perfect what is wanting at present to his Church, by purifying the Hearts of all its particular visible Members from dead works, to serve the living God; that he would take away all things that offend, that his Church may be without spot or blemish; and that they may be all Israel who are of Israel, Rom. ix. 6. That his spiritual Kingdom, which is within us, St. Luke xvii. 21. and which is righteousness, peace, and joy in the Holy Ghost, Rom. xiv. 17. may flourish; that the outward aspect and form of his Kingdom may be regular and lovely; that he would send labourers into his harvest; that he would grant a perpetual Supply of faithful and industrious Ministers, for the Edification of his chosen, that as his Embassadors, they may publish the word of reconciliation, and augment the number of his Subjects, and in his name enroll them amongst his Saints, and receive their homage and vows of allegiance and fidelity, that all the Members of his Church may be sanctified by a
strict

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strict and godly Discipline, and may preserve *the unity of the Spirit in the bond of peace.*

We further pray, that he would protect and defend his Church in all Dangers and Adversities; that he would support his Servants in the course of their Warfare; that he would stand by them in all their conflicts with *principalities and powers*; and crown them with Victory, that they may triumph over the rage and malice of wicked Men; that they may discern and escape all the subtle stratagems, and repel the open assaults of the Adversary; and that *the gates of hell* may never be suffered to prevail against them,

Lastly, We entreat, that the Lord would fulfil the Expectations of those who long for his second Coming, and wait for his Appearance in Glory; that he would *accomplish the number of his elect*, and *hasten* his return. That God would judge the World by him in Righteousness, as he hath ordained; that Sin may be abolished; and Death, the last Enemy, may be finally destroyed. That Christ may assign his Saints an Habitation in his Father's House, in which there are *many mansions*, and in which he hath *prepared a place for them*; that he may take them to himself, that *where he is, there they may be also*; that he would establish his everlasting Kingdom, and crown them with an exceeding weight of Glory.

Qu. What is the third Petition?

Ans.

ANS. Thy Will be done in Earth, as it is in Heaven.

QU. What do you mean by the Will of God?

ANS. What he *requires* from Men, that they should observe and do: and what he *ordains* shall come to pass in the World.

QU. How do you know God's Will, as it signifies what he requires?

ANS. By natural Light, and by Revelation; He hath showed thee, O man, what is good, and what the Lord thy God doth require of thee, Micah vi. 8.

QU. How do you know what he ordains?

ANS. By the course of his Providence.

QU. What do you mean by desiring, THY WILL BE DONE?

ANS. We intreat, first, that we may have Strength and Power to keep all God's Commandments; *Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightness,* Psal. cxliiii. 10. That we may prove what is the good, and acceptable, and perfect will of God, Rom. xii. 2. And may conform our selves thereto, *doing the will of God from the heart,* Eph. vi. 6. That we may comply with that Will, which intends our sanctification, 1 Theff. iv. 3. That he would make us perfect in every good work, to do his will, Heb. xiii. 21.

And secondly, that we may submit to his good pleasure, in whatever Condition he sees fit to place

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place us; that we may resign our selves to his disposal; *It is the Lord, let him do what seemeth him good*, 1 Sam. iii. 18. *Behold, here I am, let him do to me, as seemeth good to him*, 2 Sam. xv. 26. If he shall establish us in Prosperity, that we may enjoy our Portion with Gratitude and Satisfaction, and not harass our selves with wild Ambition, and restless Projects of further Advancement, and more accumulated Wealth: And if he visits us with the Rod of Affliction, that we may acquiesce without reluctance and murmuring; that in the severest Trials, we may look up to *the author and finisher of our faith*, and may make his Request the Pattern of our own, *not my will but thine be done*, St. Luke xxii. 42. That we may rest in this assurance, that he will determine for us more wisely, than we can for our selves; and, if our obstinacy do not frustrate his gracious Purposes, will make every thing work together for good to us, and turn in the end to our greatest advantage.

QU. Why do you add, *IN EARTH AS IT IS IN HEAVEN*?

ANS. We beg that we may as universally, and with the like unanimous Agreement; as perfectly, impartially, and constantly; as readily, joyfully, and with the same rapturous transports, devote our selves to God in our frail Estate, and in these lower Regions, as the holy Angels, and the Spirits of just Men made perfect do, in their exalted

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exalted condition in the Realms above; *Who do his commandments, and hearken unto the voice of his word; who are his selected ministers, that do his pleasure,* Psal. ciii. 20, 21.

Qu. But is this possible?

Ans. Although it is not to be expected in the present evil World, that we should *equal*, yet we may *imitate*, and in some degree *resemble* those excellent Beings, in their obedience. Like DAVID, we may *delight to do God's will*, and his *law may be within our heart*, Psal. xl. 8. We may offend as little as possible, in regard of the corruption of our present State; and with those favourable Allowances that will be made for the weakness and frailty of our mortal Nature, may be esteemed *blameless in all the commandments and ordinances of God*, St. Luke i. 6. when, in proportion to the measure of Grace we are Partakers of, we *abound more and more, unto all pleasing*; and strive to *perfect holiness in the fear of God*: And even absolute Perfection may be wished for as a most desirable attainment; it may be aspired unto, and endeavoured with all our might; and the Contemplation thereof will excite us to long for that time, when we shall take Possession of the celestial Habitations, where we shall be able to serve our God in such a perfect manner.

Qu. What do the remaining Petitions relate to?

Ans.

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Ans. Our own particular Necessities.

Qu. What is the fourth Petition?

Ans. **Give us this Day** (or Day by Day) **our daily** (or sufficient) **Bread.**

Qu. What is meant by *daily Bread*?

Ans. *First*, What is necessary for our *Bodies*, and the occasions of the present Life; *Feed me with food convenient for me*, Prov. xxx. 8. *Secondly*, What is necessary for our *Souls*, that we may seek after, and be qualified for, and at last possess the Kingdom of Heaven.

Qu. What is intended by calling what is necessary for the present life, *Bread*?

Ans. Not Bread alone, but Meat, Drink, Cloathing, an Habitation, and whatever else may conduce to preserve Life and Health.

Qu. Why are these Necessaries called *our Bread*?

Ans. Because we only pray, that God would give us such Conveniencies, as we may have a just Right and Title to; what will be our Property without Violence, or any Injury done to our Neighbour.

Qu. When have we a just right to the Conveniencies of Life?

Ans. When they descend to us by Inheritance, and are the Fruits of an Estate, fairly and honestly possessed by us; or when they are acquired by our own Industry and Labour, in our Trade, Calling;

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Calling, and Profession; or when they are bestowed upon us, by the Bounty and Charity of others; but when we compass any thing by Rapine and Fraud, or any other indirect Methods, which are always unwarrantable and sinful, it is not *ours* but *our neighbour's bread*, and therefore cannot without great absurdity and presumption be asked of God.

Qu. Why do you only pray for *daily Bread*?

Ans. *First*, To show our selves contented with what is sufficient, that we do not exceed the bounds of Moderation, nor desire Superfluities; but always refer the quantity and proportion to divine Wisdom and Goodness.

Secondly, That we may trust in God, and constantly depend upon him for *fresh Supplies*; not being concerned further than for the *present Exigencies*; that we may infer the Duty of incessant Prayer, and make it our Business to *renew* our Petitions every day, and not to *anticipate* our future Occasions, but when they shall press upon us, then to solicit for the relief of them.

Qu. Are we not obliged also to take care our selves, to make a Provision against the time to come?

Ans. Yes; *In the sweat of thy face shalt thou eat bread*, Gen. iii. 19. *Yea, your own selves know, that these hands have ministered unto my necessities, and to them that were with me*, Acts xx.

34. *And labour, working with our own hands*,

1 Cor.

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1 Cor. iv. 12. *This we commanded you, That if any would not work, neither should they eat,* 2 Theff. iii. 10. The ANT is proposed to us as an Example of Industry; *Which provideth her meat in the summer, and gathereth her food in the harvest,* Prov. vi. 6, 8. *Let every one of you lay by him in store, as God hath prospered him,* 1 Cor. xvi. 2. But we are so to labour, and seek after these earthly good Things, as not to exclude, or reject the Consideration of God's Providence, nor unmeasurably to hoard up, or uncharitably to with-hold our Store, when there is a seasonable Opportunity to administer to the Necessities of others, through a distrust of God's future Bounty towards us, or a timorous solicitude, lest we our selves, or our Posterity, should hereafter come to stand in need of what we impart to them; *Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold, the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them: Are ye not much better than they?* St. Matt. vi. 25, 26, 27, &c. We are so to take our measures, as to remember, after all our Pains and Toil, that it is he who giveth us all things richly to enjoy, that through him alone, we have power to get wealth, Deut. viii. 18. *That man doth not live by bread alone, but by every Word that proceedeth*

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ceedeth out of the Mouth of God, *ver.* 3. St. Matt. iv. 4. We should acknowledge his Blessing and Goodness, who *giveth to all life, and breath, and all things*; and be fully convinced of this Truth, that *in him we live, and move, and have our being*, Acts xvii. 25, 28. *Casting all our care upon him, for he careth for us*, 1 St. Pet. v. 7. Never to be immoderately anxious for our future Subsistence; never to contract a fordid disposition; nor to suffer our selves to be betray'd into the vice of Covetousness, through a groundless apprehension of coming to want.

Qu. What is the fifth Petition of THE LORD'S PRAYER?

Ans. And forgive us our Trespases, as we forgive them that trespass against us.

Qu. What does this Petition relate to?

Ans. Our *spiritual Interest*; what is absolutely necessary for our *Souls*, that they may be freed from the stings of Conscience, and the terrible apprehensions of the Wrath to come; that they may find Peace and Comfort in our present State, and consummate Happiness in the next World.

Qu. What do you mean by your Trespases?

Ans. All the Sins that we have committed in the course of our Lives, which are to be consider'd as so many *Debts*, which in Justice and Equity, demand Satisfaction and Payment.

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Qu. How far do you entreat God to forgive them?

Ans. We beg that he would be pleased to blot them entirely out of his Remembrance, that they may never rise up in Judgment against us, that we may be acquitted of the Guilt, and delivered from the Punishment of them; we also entreat, that we may be preserved from the dominion of Sin for the future, that we may not incur the divine Displeasure, by relapsing into our former Offences; but may inherit the Happiness of him, whom the Psalmist pronounces *blessed; whose transgression is forgiven, and whose sin is covered; blessed is the man, unto whom the Lord imputeth not iniquity*, Psal. xxxii. 1, 2.

Qu. What Method do you take in the first place, in order to obtain the Pardon of your Sins?

Ans. We humbly acknowledge and confess them, with dejection of Spirit, and a piercing sense of their Heinousness and Aggravations; we appear as convicted Criminals at the Bar of divine Justice; we are sensible how much we stand in need of the Mercy we implore; we know that our Offences are so many, and great, that we must inevitably perish, if it is refused us. We are confounded and amazed, when we recite our Wickedness; but still we are assured, our wisest and best way is to lay them before God, without any reserve or concealment; we condemn

condemn our selves in his sight, as the only expedient to escape his Sentence; we are our own Accusers, and cast our selves entirely on his Compassion: And we have gracious Assurances, that such a Behaviour will most effectually qualify us to find Favour with him; *I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin, Psal xxxii. 5. He that covereth his sins shall not prosper: but whose confesseth, and forsaketh them, shall have mercy, Prov. xxviii. 13. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 St. John i. 9.*

Qu. Upon what Condition do you here beg the Forgiveness of your Trespases?

Ans. *As we forgive them that trespass against us: that is, all Men who offend against us, or injure us; And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses, St. Mark xi. 25. Forgive, and ye shall be forgiven, St. Luke vi. 37. If ye forgive men their trespasses, your heavenly Father will also forgive you, St. Matt. vi. 14. And this, how much, or how often soever they offend: we must also do it readily, freely, and heartily, St. Matt. v. 18, 21, 22. St. Luke xvii. 3, 4.*

Qu. Is this also necessary in order to obtain Forgiveness?

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Ans. Yes ; *If ye forgive not men their trespasses, neither will your Father forgive your trespasses*, St. Matt. vi. 15. We must divest our selves of all Rancour and Malice, and all Prejudices conceived against our Brethren ; we must banish all hard-hearted and uncharitable Sentiments ; and approach God for Mercy, with most kind, benevolent and merciful Dispositions in our selves : resembling him in those Affections towards others, which we are imploring him to show to us. If we are destitute of these, we are in no wise qualified to pray, neither will the Most High, incline his Ear to our Supplications.

Qu. Are we then to pass by, and remit all manner of Injuries that are offered to us, without exception ?

Ans. In point of Charity we are ; we are never to be so far provoked by any, as to be actuated by a Spirit of Revenge. We are to take no notice of little and trifling Wrongs ; we may be allowed, indeed, to vindicate our selves from those, that are more grievous and insupportable, by seeking a legal redress ; and may fairly insist upon a Compensation of the damage we have sustained, and the Punishment of the Criminal ; for without this, no Society could subsist ; neither could we provide for our own Security : total impunity would make abandon'd Villains more daring, and our lenity would only prompt them to fresh and still more aggravating invasions

sions of our Rights. Yet after all, if our Brother show Tokens of true Repentance, and is willing to make satisfaction to the utmost of his Power; we are then to wave all further Prosecution; provided the Community is not liable to suffer by the Example of our easiness and compassion.

Qu. Is the Forgiveness of other Persons all that is required of you, in order to have your own Sins forgiven, upon your Confession?

Ans. No; we must repent of them, and resolve to forsake them; and must pray to God for Pardon, in the Name, and for the Merit's sake of our Lord Jesus Christ; *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 5, 6.*

Qu. What is the last Petition?

Ans. **And lead us not into Temptation, but deliver us from Evil.**

Qu. What do you mean by Temptation?

Ans. Any *trial* of our Faith and Obedience; by Afflictions and Persecutions; by Difficulties and Dangers; by the powerful Desires and Appetites of the Flesh; by the Enticements of wicked Men, or the cunning Devices of the *Devil*; by which we may be overcome, and betrayed into Sin.

Qu. Does God lead us into Temptation?

R b 3

Ans.

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ANS. No; at least, never so as to cause us to sin; *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, St. Jam. i. 13.* Yet it pleases him often to prove our Sincerity, and complete our Virtues by trial; thus he *tempted Abraham, Gen. xxii. 1.* and put JOB's Patience to the test. If we stand firm against the Temptations, by which we are assaulted, we are to *count it all joy when we fall into them, St. Jam. i. 2.* and may afterwards pronounce *the man blessed, that endureth temptation, ver. 12.*

QU. Why then do we desire God not to lead us into Temptation?

ANS. It is reasonable to desire not to be led into *Temptations*, as they are *natural Evils*, such as Poverty, Losses, Torture, Sickness, Pain, Disgrace, and the like: all *Temptations* are to be deprecated, as dangerous Hazards of falling into *moral Evils*, and Sin; but this must be done with resignation to the infinitely wise measures of God's Providence, who may intend to illustrate his Glory, by our Behaviour under them; we pray absolutely against the prevalence of *Temptations*; and solicit our heavenly Father, that, if he ordains, or permits them, he would not suffer the *Trial* to exceed our Strength; that either we may not be obliged to struggle against *Temptations*, or may not be vanquish'd in the Conflict; that he would endue us with supernatural Strength, and

and give us Grace to persevere, and conquer all opposition, either of our own Lusts, or our great Adversary and Tempter, the Devil, St. (Matt. iv. 3.) *Watch and pray, that ye enter not into temptation, St. Matt. xxvi. 41. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. ii. 18. The Lord knoweth how to deliver the godly out of temptation, 2 St. Pet. ii. 9.*

Qu. What is the latter part of this Petition?

Ans. BUT DELIVER US FROM EVIL.

Qu. What is here meant by Evil?

Ans. Either the *evil Person*, or the *evil Thing*.

Qu. What do you mean by the evil Person?

Ans. Any wicked Man, but especially the Devil, who is the *wicked one*, 1 St. John ii. 14. v. 18. Eph. vi. 16.

Qu. What do you mean by the evil Thing?

Ans. The evil of Temptation, when it prevails, which is *Sin*, and the Wages thereof, *everlasting Death*.

Qu. What do you desire of God, when you pray to be delivered from Evil?

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ANS. That he would vouchsafe so to assist us with his Spirit, that neither worldly Calamities, nor Terrors may stagger our Faith and Constancy, nor lessen our Obedience, that our Lusts may not rage too powerfully to be suppressed; that neither wicked Men, nor *Satan*, may seduce us; that he would preserve us from their assaults, and drive them away from us; or if he sees fit we should come in their way, that he would not withhold his gracious Influence, during the time we are exposed to them, *Psal.* li. 11. that our *faith* may not *fail*, *St. Luke* xxii. 31. But that he would confer Strength, in proportion to the Violence of the Enemy; that he would enable us to resist, and to triumph over them, that we may continue innocent and unhurt. That he would not for our unworthiness and manifold Transgressions, *judicially* leave us to the Imaginations of our own Hearts, nor let us follow our own Inventions, and give us *over to a reprobate mind*, *Rom.* i. 28. *Eph.* iv. 18. *Heb.* iii. 13. If we encounter our Spiritual Adversary, while we are destitute of help from above, we are lost; it is God alone that can *keep us from falling*, *St. Jude* 24. it is he to whom we must have recourse in Danger, and Distress; and therefore we seek to him as our Preserver and Guardian, that he may conduct us in safety through the Storms and Tempests of this present evil World, unto an *Haven* of Rest; that we may never experience the direful Consequences

quences of Sin, nor come into the Condemnation of eternal Death ; but may be presented faultless, before the presence of his glory, with exceeding joy.

Qu. What is the Doxology that concludes this Prayer?

Ans. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Qu. Why is it here added ?

Ans. Because it is the *reason* and *ground* of our praying unto God ; since he hath a *right* and *authority* to dispose of all Things, and an *irresistible Force* to second his Will ; and so can fully supply our Wants, and answer our Petitions of every kind : He is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us, Eph. iii. 20.

And because all our religious Actions should be directed to *God's Glory*, and the Acknowledgment, Praise, and Honour of his Excellencies and Perfections,

Qu. In what sense do you declare the Kingdom, and Power, and Glory, to belong to God ?

Ans. In the highest sense, and originally ; as they are the Properties of his Nature and Essence, which he hath received from none ; and as all other Kingdoms, Power, and Glory, proceed from him, and are inferior and subordinate to his ;

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his; Thou, O King, art a King of kings; for the Lord hath given thee a kingdom, power, and glory, Dan. ii. 37. Of a truth it is, that your God is a God of gods, and a Lord of kings, ver. 47. His kingdom is an everlasting kingdom, and his dominion is from generation to generation, Dan. iv. 34. The Lord reigneth, he is clothed with majesty, Psal. xciii. 1. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory, and strength: give unto the Lord the glory due unto his name; say among the heathen, The Lord reigneth, Psal. xcvi. 7, 8, 10. God hath spoken once, twice have I heard this, that power belongeth unto God, Psal. lxii. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all, 1 Chron. xxix. 11.

Qu. Why do you add, FOR EVER AND EVER?

Ans. To signify that these Attributes, and Perfections have been, are now, and always hereafter shall be inseparable from God, and immutably the same, without shadow of turning. As there hath been no beginning, there shall be no end of his Kingdom, Power, and Glory. Which endureth throughout all Ages; From everlasting to everlasting, thou art God, Psal. xc. 2. Now unto God, and our Father, be glory for ever, and ever, Amen, Phil. iv. 20. Now unto the King, immortal,

invi-

invisible, the only wise God, be honour, and glory, for ever and ever, Amen, 1 Tim. i. 17. To whom be honour, and power everlasting, Amen, chap. vi. 16. To whom be glory, for ever and ever, Amen, 2 Tim. iv. 18. That God, in all things, may be glorified through Jesus Christ; to whom be praise, and dominion, for ever and ever, Amen, 1 St. Pet. iv. 11. To him be glory, both now, and for ever, Amen, 2 St. Pet. iv. 18. Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever, Amen, Rev. vii. 12.

Qu. In what sense do you add AMEN?

Ans. We express both our earnest *Wishes*, that what we have asked may be granted; and our humble *confidence* and *trust* in God, that it shall be unto us, according to our desire, through our Lord Jesus Christ, in whom *all the promises* of God are yea, and Amen, 2 Cor. i. 20.

Qu. What desirest thou of God in this Prayer?

Ans. I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful, both for our Souls, and Bo-
Dies

dies ; that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save, and defend us, in all Dangers, ghostly and bodily ; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

Qu. Have you any thing to observe concerning this Answer ?

Ans. Only that it is a Paraphrase upon the *Lord's Prayer*, which having before considered in all its Parts, and Clauses, there will be no necessity to insist upon this Paraphrase any further.

Qu. What is the *Fifth* Part of the Catechism ?

Ans. The Doctrine of the Sacraments ; which, together with Prayer, are the appointed Means of communicating the Divine Grace to us, and Pledges of God's Favour and Mercy, through our Lord Jesus Christ.

Qu. How many Sacraments hath Christ ordained in his Church ?

Ans. Two only, as generally necessary to Salvation ; that is to say Baptism, and the Supper of the Lord.

Qu.

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Qu. You say there are only *Two* Sacraments;
Do all Christians agree in this Number?

Ans. No: the Church of *Rome* hath encreas'd
them to *Seven*; and most unjustly and uncharita-
bly excommunicates, and denounces Damnation
against all that will not acknowledge so many.

Qu. What are those which our Church holds?

Ans. BAPTISM, and the SUPPER OF THE
LORD.

Qu. What does she declare concerning these?

Ans. That they are generally necessary to Sal-
vation.

Qu. What do you mean by their being *gene-
rally necessary to Salvation*?

Ans. That all Persons who believe in Christ
are obliged to receive them, where they can be
had; since without them there is no covenanted
Promise of Salvation.

Qu. How does this appear with respect to
Baptism?

Ans. From what our Lord affirms; *Verily I
say unto thee, Except a man be born of water, and
of the Spirit, he cannot enter into the kingdom of God,*
St. John iii. 5. and from his own Command; *Go
ye therefore and teach all nations, baptizing them in
the name of the Father, and of the Son, and of the
Holy Ghost, St. Matt. xxviii. 19. He that believ-
eth and is baptized, shall be saved, St. Mark xvi.
16. Repent, and be baptized every one of you, in
the name of Jesus Christ, for the remission of sins,*
Acts

Acts ii. 38. By this Sacrament, the Lord added to the church daily such as should be saved, ver. 47. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. So that unless we are admitted into the ark of Christ's Church by this Ordinance, we are without Christ, strangers from the covenant of promise, having no hope, and without God in the world; as the Apostle expresses himself, Eph. ii. 12.

Qu. How does it appear with respect to the Lord's Supper?

Ans. From the History thereof, as related by the Evangelists; Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins, St. Matt. xxvi. 26, 27, 28. Jesus took bread, and blessed, and brake it; and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks he gave it to them; and they all drank of it: And he said unto them, This is my blood of the new testament, which is shed for many, St. Mark xiv. 22, 23, 24. And he took bread, and gave thanks, and brake it, and gave unto them; saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, St.

Luke

of the Church Catechism. 383

Luke xxii. 19, 20. Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day, St. John vi. 53, 54, 55. The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it; and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me, 1 Cor. xi. 23, 24, 25. This being the stated means of our continuance in, and strict union with the Church of Christ, which is his Body, and our Participation of the Benefits of his Death, and Passion; The cup of blessing, which we bless, Is it not the communion of the blood of Christ? The bread which we break, Is it not the communion of the body of Christ? for we being many, are one bread, and one body: For we are all partakers of that one bread, 1 Cor. x. 16, 17.

Qu. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible Sign, of an inward and spiritual Grace, given unto us, and ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.

Qu.

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Qu. What then is required in a *Sacrament*?

Ans. First, that there be an *outward*, and *visible Sign*: And secondly, that there be an *inward* and *spiritual Grace* signified: Thirdly, that the Sign be *given*, and *ordained* by Christ himself: And lastly, that the *outward* and *visible Sign* be given and ordained, as a *means* whereby we may receive the same *inward* and *spiritual Grace*; and as a *Pledge* to assure us thereof.

Qu. What was the Design of the Church of *England*, in thus describing and explaining the Nature of a *Sacrament*?

Ans. To prevent unnecessary Disputes and Cavils, and to secure the superior Reverence due to these *Ordinances* of Christ's *own Institution*, which are of such *universal Use* and *Advantage* to all who profess themselves his Disciples.

Qu. Did the Fathers of the primitive Church always take the word *Sacrament* in this Sense?

Ans. No: they gave the Name of *Sacraments* to several Things and Actions in Religion, wherein there was conceived to be a secret and abstruse Meaning; and where something more was signified than appear'd in the outward Signs: but yet at the same time they distinguished these *two* above all other; and indeed, allowed no other in the more *strict*, *high*, and *emphatical* Sense of the word: And yet sometimes they seem to multiply even these two, and speak of the several Parts thereof, and the Circumstances with which the Celebration of

of them was accompanied, as so many distinct Sacraments.

Qu. Why then does our Church appropriate the Name to these two Ordinances of our Saviour only ; and so restrain it to them, as to deny the number of Sacraments to exceed *two* ?

Ans. To oppose and discountenance the *unwarrantable Presumption* of the Church of *Rome*, which joins and equals with these other Ordinances, Rites, and Ceremonies ; that do not come up to this definition of a Sacrament ; being neither of universal Obligation, nor generally necessary for all Christians ; but some of them merely of human Institution.

Qu. What are those Rites which the Church of *Rome* erroneously adds to these Sacraments ?

Ans. *Confirmation, Penance, Extreme Unction, Matrimony, and Ordination.*

Qu. Why does our Church deny *Confirmation* to be a Sacrament ?

Ans. Because it was not ordained by Christ himself ; it was not appointed as an outward *Sign*, or *Means* of conveying his *Grace* to us, or a *Pledge* to assure us of its being conferr'd upon us by him. We reverence, and practice it as an Apostolical Institution, but do not place it in the same Rank with these two Sacraments ; because it hath not all the Conditions required to make it a Sacrament in the proper acceptation of the word ; and is rather a Consequence of Baptism, and an Appendix

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to it; and for that reason to be referred to it: not as tho' Baptism were incomplete without it, but as an *additional Rite*, to strengthen and establish every sincere Disciple in his Christian Course.

Qu. Why do we reject *Penance* from being a Sacrament?

Ans. Besides the reasons already alledged, we justly exclude it, because it is only of *human Authority*, and a part of *Ecclesiastical Discipline*; there is neither an *outward Sign* proposed in Scripture, nor an *inward Grace* promis'd upon the reception thereof.

Qu. Why do we disallow *Extreme Unction*?

Ans. Because, though it hath an outward Sign indeed, and was practised in some cases in the time of the Apostles, yet it was not universally enjoined even by them: Besides, it is now used and recommended for different Ends from those for which it served in the primitive Church; Men had then recourse to it for the recovery of their Health, and the forgiveness of those Sins for which the Offender was visited with extraordinary Sickness, or any other bodily Plague; and their Forgiveness was manifested by the miraculous removal of such temporal Punishments: whereas in the Church of *Rome*, it is administer'd chiefly to those who are esteemed past recovery, and for their total and final Forgiveness, in order to their admission into the Kingdom of Heaven, after their departure out of this World.

Qu.

Qu. Why is *Ordination* in particular excluded?

Ans. Because it is not *generally necessary*. It is only a *special Consecration* of some select Persons to God's Service in the Church; and the spiritual Powers and Gifts supposed to be conferr'd therein, are more immediately serviceable to the Establishment and Edification of the *Church Militant* upon Earth, and the advantage of all the Members of which it consists, than to the Salvation of those who are Ordained. Though private, and personal Sanctification by divine Grace, may be depended upon by all those who are set apart to minister in holy Things; who undertake this Office with an upright Heart, and faithfully and diligently discharge it.

Qu. Why is *Matrimony* denied to be a Sacrament?

Ans. Because it is not universally commanded; and is only a divine Ordinance, designed for the more regular propagation of Mankind, the avoiding Fornication and Uncleaness, the providing for the careful Education of Children, and the mutual Assistance and Comfort of Persons of both Sexes; and not for the conferring of *spiritual* or *justifying Grace* unto Salvation in the World to come. If it were a Sacrament, how daring is it in those of the *Roman* Communion to condemn it, as an heinous and even damnable Sin in any of their Members, in any Circumstances, as they do in their Clergy?

Qu. How many Parts are there in a Sacrament?

Ans. Two: the outward and visible Sign, and the inward and spiritual Grace.

Qu. What is the first Part to be considered?

Ans. The *outward and visible Sign*.

Qu. What is this generally called?

Ans. The *Matter* of the Sacrament.

Qu. What do you infer from Christ's constituting *outward and visible Signs* in the Sacraments?

Ans. His Goodness and infinite Love towards us, in condescending to the frailty of our Nature, and suiting sacred Ordinances to our weakness, that they may affect us more deeply, and so become of greater advantage to us. Since we are composed of a Body as well as a Soul, and since sensible Objects generally influence us most powerfully, he hath chosen those, which are peculiarly adapted to this end, to fix our attention, and represent the things signified by them in a more lively manner, in order to confirm our Faith, raise our Devotion, and settle our Affections upon himself, and at once excite, and assist us to perform his Will.

Qu. What is the other Part?

Ans. The *inward and spiritual Grace*.

Qu. Are we not to direct our Minds to this; and to carry on our Reflections to the Thing signified?

Ans.

Ans. Yes; we are never to rest in the *outward* and *visible Signs*, but by the Eye of Faith to discern the invisible, spiritual, and heavenly Blessings shadowed under them, and accompanying them.

Qu. Whence do these proceed?

Ans. From the Mercy and Favour of God in Christ Jesus, who hath freely annexed them to his Ordinances, and will not fail to confer them on all those who are duly qualified for them, and faithfully receive them.

Qu. Do they attend the bare Operation; or are they dispensed according to the Disposition and Behaviour of the Person who partakes of the Sacraments?

Ans. Undoubtedly they are granted with regard to the Qualifications of the Person receiving: the Efficacy of the Sacraments is not natural, but moral; and therefore they require a worthy Reception, in order to attain the happy End for which they were instituted. They exhibit the signs of a mutual Covenant; and therefore the Engagements on one side must be fulfilled, before Men can enjoy the Benefits proposed on the other. Then, and then only, will they become the means of conveying the *Divine Grace* to us, to purify our Souls, and to enable us *to will, and to do of his good pleasure*. Then will they be sure Seals, and Pledges of his Kindness, and Acceptance, and Earnests of his future Promises.

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Qu. Is the Intention of the Minister necessary to constitute a Sacrament ?

Ans. By no means ; for then it would be in the power of Man to vacate, and destroy *God's Ordinance* : if this were allowed, Men's Minds would be perpetually disquieted, and tortured by Doubts and Suspicions ; and the Christian Religion would be liable to just Reproach, and unanswerable Objections ; since hereby, the very Being of a Church might be question'd.

Qu. Does a Sacrament lose its Virtue and Excellence, by the unworthiness of the Person who administers it ?

Ans. No ; his Wickedness cannot make God's Promise of no effect.

Qu. But is it not required, that we should receive the Sacraments from such Persons, who are invested with lawful Authority to administer them ?

Ans. Yes ; we are to resort to them, and expect these sacred Symbols from their Hands ; and upon the delivery of them we are to trust in God for his inward and invisible Grace to accompany them.

Qu. If any whom we know, or believe not duly authorised to dispense these Mysteries, should presume to offer them to us, are we to refuse them ?

Ans. Yes ; we are to withdraw our selves from such bold invaders of holy Offices.

Qu.

Qu. If we cannot regularly enjoy them, what are we to do in this Case?

Ans. We are to refer our selves to God's uncovenanted Mercy, and humbly to hope, that, of his infinite Loving-kindness he will by some other way supply the want of his Institutions, where it is not in our Power to enjoy them.

Qu. What is the outward visible Sign or Form in Baptism?

Ans. Water, wherein the Person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Qu. What then is the *Matter* of this Sacrament?

Ans. Water; from the Use of which it is called *Baptism*.

Qu. How is it applied?

Ans. The Person to whom this Sacrament is administred, is dipped or plunged therein, or it is poured upon him, or he is sprinkled therewith, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Qu. Did our blessed Saviour prescribe this Method in the Institution of this Sacrament?

Ans. Yes: *Go ye and teach* (or rather, make Disciples of) *all nations: baptizing* (or, by baptizing) *them in the name of the Father, and of the Son, and of the Holy Ghost,* St. Matt. xxviii. 19.

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Qu. Are both the *Use* of Water, and the *Application* thereof, *in the name of the Father, and of the Son, and of the Holy Ghost*, necessary in the celebration of this Sacrament?

Ans. Yes undoubtedly : if either of them be omitted, it can be no *true Baptism*.

Qu. Why so? Does not the Scripture speak of *baptizing in the name of the Lord Jesus*, without any further addition, in several places? Acts ii. 38. viii. 16. xix. 5.

Ans. Yes : but the meaning is not that the Form, at first prescribed, was changed, or omitted : These passages were only intended to give an account *in general* of the first Converts being baptized into the Faith and Gospel of Christ, by his Authority, and according to his Institution; and not to describe the *particular manner* of Administration, or to relate the *very words* used in the Celebration of this Sacrament. Acts x. 48. Rom. vi. 3. Gal. vii. 27.

Qu. What are we to think of those who teach that Christ's Baptism is that of the *Holy Ghost*, and of *Fire* only, (understanding *Fire* of his inward and spiritual Inspiration) and who therefore reject all *outward*, and *material Baptism*?

Ans. We are to esteem them guilty of dangerous Heresy, and fallen into enthusiastick Infatuation; and must oppose, and condemn such gross Errors upon all occasions.

Qu.

Qu. Were there not some in the primitive Ages, who proposed to make their Followers Partakers of the *Baptism by fire* in a literal Sense ; and therefore stigmatized and branded them with certain Marks imprinted on their Bodies by hot Irons ?

Ans. Yes : we read in the Ecclesiastical Histories that several arrived to that degree of Frensy and Madness ; who, as far as they were sincere, were entitled to Pity and Compassion under such an unaccountable Delusion.

Qu. Was Baptism used amongst the Jews, as a religious Rite, before the time of our Saviour ?

Ans. Yes, upon several Occasions. The Author to the *Hebrews* teaches us that they had divers kinds of *Baptisms*, Heb. ix. 10. As well *natural Jews*, as *profelytes of righteousness* were baptized, before they were received into Covenant with God : The Priests and Levites were baptized, or sanctified by the washing of Water, upon their entrance into their Office, *Exod. xxix. 4. Numb. viii. 6.* Children new-born, and they who had been defiled, were purified thereby : All that resolved, and openly engaged themselves to turn from a Course of Sin and Wickedness, and to lead a virtuous and holy Life, upon the admonition of any Prophet, or Preacher of Righteousness, testified their Intention by being baptized : In conformity to which Custom, and as a proper Emblem of cleansing, and freeing us
from

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from all stains, and spots, and deformities of Sin, our blessed Lord was pleased to institute this Sacrament for the admission of Mankind into his Church, and thereby placing them in a state of Salvation.

Qu. What is designed by performing the Action in *the name of the Father, and of the Son, and of the Holy Ghost*?

Ans. To declare the Faith of the Person baptized in the Holy Trinity, and his Dedication of himself to their joint Worship and Service: for whatever is thought to be implied by our being baptized in the Name of one of the Persons, must be equally understood of the other; we are consecrated to them all alike, and are only to consider the peculiar Relation each Person stands in towards us, and their economical Subordination between themselves.

Qu. Was there not some further Ceremony antiently used in the manner of Baptizing, to signify this Faith in the Holy Trinity?

Ans. Yes; they dipped, or plunged the Baptized three several times into the Water; once at the mention of each name *of the Father, Son, and Holy Ghost*; which was called the *Trine Immersion*.

Qu. Is this now necessary?

Ans. No: As it was occasion'd by the progress and spreading of the *Arian* Heresy, and its prevailing Power for a while, with a design of implant-

implanting in all the Members of the Church an Aversion to that pernicious Doctrine; so when the Cause ceased, the Custom might in prudence be discontinued. How far it may be advisable to resume the Practice, should that Heresy (which has of late been revived, and boldly avowed and taught) again prevail and encrease amongst us, must be referr'd to the mature Consideration of the lawful Governors of the Church.

Qu. What is the inward and spiritual Grace?

Ans. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Qu. Wherein consists a *Death unto Sin*?

Ans. In Mens ceasing to be involved in that state of Sin and Guilt to which Condemnation is annexed; *Arise, and be baptized, and wash away thy sins*, Acts xxii. 16. and from that Dominion of Sin within them, which it obtains from the Inclinations and Affections of our depraved Nature; that from thenceforward they may avoid and forsake it, and become as it were dead unto it in Baptism; as that is a kind of representation of Christ's Death, *Rom. vi. 3, 4, 11, 14.*

Qu. Wherein consists the *new Birth unto Righteousness*?

Ans.

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ANS. In their being received into God's Favour and Protection, and adopted his Children; and on the Account of that relation, being enriched with all spiritual Assistances, and Blessings; which give them a new sort of Life, and endue them with other Dispositions and Faculties, and Capacities of a spiritual kind, quite different from what they found in themselves before; whereby they *put on the new man*, Col. iii. 10. *being born of water and of the Spirit*, St. John iii. 5, *for if any man be in Christ, he is a new creature*, 2 Cor. v. 17. by virtue of which they may *put off concerning the former conversation, the old man*, Eph. iv. 22. *since he hath quickned us together with Christ*, Eph. ii. 5. So that they are prevented with good Desires, and enabled effectually to fulfil them, and both to will and to do of his good Pleasure; walking before him in Holiness and Righteousness all the Days of their Life.

Qu. Whence do you conclude that such a *Death unto Sin, and a new Birth unto Righteousness* is wrought in Men, and assured to them by this Sacramental Institution?

ANS. From what the Apostle teaches; *According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*, Tit. iii. 5.

Qu. Why was this necessary?

ANS. Because we are *by Nature born in Sin, and the Children of Wrath*: We are defiled and corrupted from our Conception of our Parents, who
were

were fallen from Righteousness ; which Stain is commonly called *Original Sin*. *Behold, I was shapen in iniquity, and in sin hath my mother conceived me*, Psal. li. 5. *That which is born of the flesh, is flesh*, St. John iii. 6. *By one man sin enter'd into the world, and death by sin*, Rom. v. 12. *We were by nature the children of wrath*, Eph. ii. 3.

Qu. What then are we made by Baptism ?

Ans. *Children of Grace* ; we are admitted into a state of Salvation, and become the Children of God, and Heirs of his Promises ; *He that believeth, and is baptized, shall be saved*, St. Mark xvi. 16. *Repent, and be baptized—for the remission of sins—and ye shall receive the gift of the Holy Ghost*, Acts ii. 38. *For as many of you as have been baptized unto Christ, have put on Christ*, Gal. iii. 27. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*, ver. 29. *Baptism doth also now save us*, 1 St. Pet. iii. 21.

Qu. What is required of Persons to be baptized ?

Ans. Repentance, whereby they forsake Sin ; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Qu. Are these Conditions required on Man's part ?

Ans. Yes ; they are necessary to entitle him to, and derive down upon him, that inward and spiritual

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spiritual Grace that accompanies this Sacrament; and without these, (where the Person baptized is capable of them) Baptism will be to him only an empty Ceremony; nay, will be so far from a grant of remission of Sins, that it will bind them upon him more firmly, and encrease his Guilt and Condemnation.

Qu. What Scriptures teach Repentance to be necessary?

Ans. *Repent, and be baptized, Acts ii. 31, 38. The like figure whereunto, baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ, 1 St. Pet. iii. 27.*

Qu. What Scriptures teach Faith to be necessary?

Ans. *He that believeth, and is baptized, shall be saved, St. Mark xvi. 16. They that gladly received his word, were baptized, Acts ii. 41. When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, Acts viii. 12. If thou believest with all thine heart, thou mayst (be baptized) ver. 37. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized, Acts xviii. 8. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with*
pure

pure water. Let us hold fast the profession of our faith without wavering, Heb. x. 22, 23.

Qu. Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

Ans. Because they promise them both by their Sureties, which promise, when they come to Age, themselves are bound to perform.

Qu. What is it that Infants cannot perform?

Ans. The Conditions required of Persons to be baptized.

Qu. Why is the actual Performance of these Conditions dispensed with in Children?

Ans. Because they are not, in their Infancy, capable of it, and can only be engaged by the Promise of others in their stead, and as their *Proxies* and *Sureties*.

Qu. But why should they be taken into Covenant at all by Baptism, and not rather left to partake of this Sacrament, when they come to Years of Discretion, and thereby are qualified for it?

Ans. Because the command for Baptizing is universal; *Go teach* (that is, not *actually instruct*, but *make Disciples* of, as the Original Word signifies, and was understood in the Greek Church, in which the Sect of Antipædobaptists never arose) *all nations, baptizing, or rather by baptizing them in*
the

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the name of the Father, and of the Son, and of the Holy Ghost. Now, since every Nation consists of Children, as well as grown Persons, they may be justly reckon'd as comprehended within the Rule; and if they were designed to be excepted, a direct and positive Prohibition seems requisite; and would, in all probability, have been given: especially, since Children were taken into Covenant with God by Circumcision under the Law, *Gen. xvii. 12, 13. Deut. xxix. 10, 11, 12.* which was a Type of Baptism, and answers to that Sacrament in the Gospel Dispensation, *Col. ii. 11, 12.* Our blessed Saviour required that little Children should be suffered to *come unto him*; by which he may be supposed to mean, that he would give them a Right of becoming Profelytes under the new Covenant, and that he would by no means debar them of the Privilege they enjoyed in the *Jewish Church*; and St. PETER, when he exhorted the *Jews to repent, and be baptized for the remission of sins*, with an assurance that thereupon they should *receive the Holy Ghost*; declared at the same time, *The promise is unto you, and to your children*, *Acts ii. 39.* *They which are the children of the flesh; these are not the children of God; but the children of the promise, are counted for the seed*, *Rom. ix. 8.*

Qu. Did the Practice of baptizing Infants prevail in the Primitive Church?

Ans.

Ans. Yes; in all probability, it was used in the time of the Apostles, as may be inferred from what St. PAUL says, 1 Cor. vii. 14. *Else were your children unclean, but now are they holy, or Saints, that is baptized Christians.* Since that was the common Name for such as professed the Faith of Christ, and had been admitted into the Church by Baptism.

Qu. Is the acceptance of Proxies, or Sureties for Infants, a reasonable practice; or was it customary in the earlier Ages of Christianity?

Ans. It is highly reasonable, and hath been the method in all civil Institutions, to admit Children (who, by inheritance from their Parents, were made *free* of any Community; and had a Right to any *Possessions, Offices, or Privileges*) to enter into *Engagements*, and make *Promises* of *Faith* and *Service*, such as the nature of their *Grants* and *Trust* required, by their *Friends* or *Guardians*. And accordingly the same method was observed with respect to our spiritual Privileges in the primitive Church: a solemn Engagement was entered into by Sponsors, in the name of the Person who enjoyed them, that he should perform the Conditions necessary on his part, for the Ratification and Completion of such Mercies.

Qu. But how can any one be bound by another's Promise, made in his Name without his Knowledge or Consent?

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Ans. No one is so bound as to lie under the Guilt of a *direct* Breach of his Promise and Vow, if, when he comes to Years of Maturity, he refuses to perform what was stipulated on his behalf: but he is so far *under obligation*, as that if he fails of making good such Promise, he forfeits the Privileges to which he was thereupon admitted; and will be liable to the Punishment incurr'd by those who continue in unbelief, and *neglect so great salvation*.

Qu. It appears then that there are Conditions to be performed consequent to Baptism, without which it will not redound to Men's final Advantage?

Ans. Yes; in order to continue to us the spiritual Graces that were conferred therein, and obtain larger measures of them, we must take care to fulfil the solemn Promise and Vow we then made; we must adhere to the Profession of that Faith which we openly acknowledged; and we must persevere in that Obedience to which we bound our selves: this is required both of Children when they come to Maturity, and of those who were baptized in their adult Age. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: let us hold fast the profession of our faith without wavering, &c. Heb. x. 22, 23.*

Qu. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Qu. Why is it called *the Sacrament of the Lord's Supper*?

Ans. Because it was instituted by the Lord Jesus *at*, or rather *after* Supper, during the Feast of the Jewish Passover. St. Matt. xxvi. 26. St. Luke xxii. 20. 1 Cor. xi. 23.

Qu. What are we then to remember in this Sacrament?

Ans. First, *The Sacrifice of the Death of Christ*; And secondly, *The Benefits which we receive thereby*.

In the Celebration of the *Lord's Supper*, we are always to consider his Labour of infinite Love in laying down his Life, and the several Circumstances of his Passion: *This do in remembrance of me*, St. Luke xxiii. 19. *As oft as ye eat this bread, and drink this cup, ye show forth the Lord's death till he come*, 1 Cor. xi. 24.

Qu. Why is his Death here called *a Sacrifice*?

Ans. To show the *occasion* and the *effects* of it. He offer'd himself up to make *Satisfaction* to Divine Justice, and atone for the Sins of Mankind; he became a *Propitiation*, 1 St. John ii. 2.

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He purged us from our Offences by his Death, and redeemed us from our Iniquities, and reconciled us unto God. *This is my blood of the new testament, which is shed for many for the remission of sins*, St. Matt. xxvi. 28. He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21. Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us, Heb. ix. 11, 12. He appeared to put away sin by the sacrifice of himself, ver. 26. Christ was once offered to bear the sins of many, ver. 28. Through the offering of the body of Jesus Christ once for all, chap. x. 10.

Qu. How long is this Ordinance to continue?

Ans. Until the second coming of our Lord and Saviour. We are to *shew forth his death till he come*, 1 Cor. xi. 24. We are to continue the Observation of this sacred Ordinance to the time when he shall return to judge the World in Righteousness, and receive his faithful Servants to himself, and put them in possession of the heavenly Mansions he hath prepared for them, *that where he is, there they may be also*, St. John xiv. 3. *until his kingdom of grace shall be consummate in glory.*

Qu.

Qu. Is this Sacrament to be frequently celebrated by us ?

Ans. Yes ; our blessed Lord required that it should be done in *remembrance* of him ; and therefore, as such a *solemn Commemoration* will be highly *useful*, to revive, and fix the Idea of his painful Sufferings in our Minds, it ought certainly to be *frequently* made. We read of the Apostles, and primitive Christians, that they *continued daily with one accord in the temple, and breaking bread from house to house*, Acts ii. 46. which is to be interpreted of their receiving this holy Sacrament : And when St. PAUL reminds the *Corinthians*, that they *shewed forth the Lord's death, as often as they eat this bread, and drank this cup*, 1 Epist. xi. 26. He plainly intimates, that the usage amongst them was to be constant Partakers of the Lord's Table, and Guests at this heavenly Feast ; Their practice therefore is our warrant in this case, and a proper example for us to follow ; and the degeneracy of the present Age, together with the unavoidable Relaxation of Ecclesiastical Discipline consequent thereupon, is the reason why it is not so often enjoined or so strictly insisted on, lest this divine Ordinance should be treated with daring Irreverence, and impiously profaned.

Qu. Ought it not to be celebrated after Supper, since that was the time of its first Institution ?

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ANS. No ; there is no necessity laid upon us to be solicitous about this Circumstance of time ; because the Evangelists mention it only by way of History, and to inform us at what juncture our blessed Saviour took occasion to institute this Sacrament : but in the Precept for doing it in remembrance of him, there is no time mentioned or appointed ; neither is there any particular manner enjoined in which it should be done, further than that the Elements of Bread and Wine must necessarily be received in this Sacrament. As to the Posture of receiving, or the Place, or the stated Time when it should be celebrated ; these, as not being essential to the Sacrament, were left to the Prudence of the Governors of God's Church, to determine them as they should judge to be most conducive to promote Seriousness and Devotion in the Communicants, and secure Decency and Order in the Performance. If *every Circumstance* in the first Celebration were to be exactly observed and complied with, it must be only an *Annual Solemnity*, to be kept upon every return of the Jewish Passover ; and that in an *upper Room* ; and the Elements must be received in a *leaning or lying Posture*, (which was the customary way of eating in the Eastern Countries) as well as *after Supper*.

Qu. What is the outward Part or Sign in the Lord's Supper ?

ANS.

ANS. Bread and Wine, which the Lord hath commanded to be received.

Qu. You say that the *outward Sign* consists of two things, *Bread* and *Wine*; are both necessary to be received?

ANS. Yes; both are necessary to be received *distinctly*, and by *separate Actions*; because both are equally commanded by our Lord and Saviour: *Take, eat: Drink ye all of it*, St. Matt. xxvi. 26, 27. St. PAUL, speaking to the Christians at *Corinth* in general, says, *As often as ye eat this bread, and drink this cup*, 1 Cor. xi. 26.

Qu. What do you then think of the Doctrine and Practice of the Church of *Rome*, which maintains the Sacrament to be compleat, tho' but one of the Elements is received; and therefore denies the Cup to the Laity of her Communion?

ANS. We justly conclude that she assumes an Authority which she was never invested with, and with intolerable Insolence alters the Institutions of the blessed Jesus after her own will; which no prudential Reasons can ever excuse, nor pretences of Abuse or Inconvenience, can empower Men to mangle or curtail. She must therefore be condemn'd for sacrilegiously robbing the Flock of Christ of that portion of *spiritual Food*, which he appointed to be dispensed for their nourishment unto *eternal Life*: which was not attempted till about a thousand Years after Christ.

Qu. What is the inward Part, or Thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Qu. You say the Body and Blood of Christ are signified, and are *verily and indeed taken, and received in the Lord's Supper*: How are they taken, and received?

Ans. In a *spiritual manner*, and in regard of their *Virtue and Effects*.

Qu. But is it not a contradiction to talk of his Body and Blood being taken, and received in a spiritual manner; seeing they are *elementary Substances*, or portions of Matter?

Ans. No: our Church never intended to inculcate a gross and carnal Reception; since she propounds *the Body and Blood of Christ*, as the *inward Part*, or *Thing signified*: If Christ were *corporally* present, or if the Bread and Wine were changed into his fleshly Substance, then his Body and Blood would become the *outward Signs*. Besides, his Body and Blood would then be received by the Unbelieving and Ungodly, as well as the *Faithful* and sincerely Religious, of whom only our Church pronounces, that they *verily and indeed receive the Body and Blood of Christ*. The Meaning then is, that we feast upon the Sacrifice offered

offered for us by Christ, not with our Bodies, but our Souls ; as we are made Partakers of the Mercy and Blessings annexed to it, and covenanted to be dispensed in virtue thereof : That we enjoy an *Union* and *Communion* with him, and his sanctifying Spirit, by means of these *Symbols* of his *Body* and *Blood* being received by the *outward Action* of eating and drinking. *The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?* 1 Cor. x. 16. And this is the Sense in which he himself declared, *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you,* St. John vi. 53. and in which he said, *He that eateth me, even he shall live by me ;* in which also he instructed us how to understand the Declaration he made in the 33d verse, *I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst :* So that coming to him, and believing in him, was the manner in which he proposed they should eat Him, who is the bread of life.

Qu. Are not the Bread and Wine *transubstantiated*, or miraculously changed into the Body and Blood of Christ after the Consecration ?

Ans. No ; they remain the same in their Nature and Substance ; and therefore the Apostle calls one of the Elements *Bread*, three times after they are supposed to be consecrated, 1 Cor. xi. 26, 27, 28. To assert the contrary, besides the absurdity

furdity of annihilating the outward Sign, and making it the Thing signified, would destroy all certainty with respect to the information of our Senses, and maintain the most gross and palpable Contradictions; as that one Substance can sustain the Accidents of another; and that the Accidents of a Substance can remain, when the Substance it self is away, or no longer in being. We may add, that this monstrous Doctrine was never heard of till the Sixth Century.

Qu. What are the Benefits, whereof we are Partakers thereby?

Ans. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Qu. What are strengthened and refreshed by the Body and Blood of Christ?

Ans. Our Souls, by Faith in him, and a full persuasion of the sufficiency of his Sacrifice, once offered for our Pardon and Justification. And thereupon a comfortable reliance on his Promises, and an hope of Sanctification here, and Glory hereafter; all which are of course produced in us, and encreased by his Holy Spirit attending upon this holy Ordinance; and the Mercy purchased by his Death is exhibited and conveyed to us in this religious Action.

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Qu. In what manner, or after what resemblance are our Souls strengthned and refreshed?

Ans. As our Bodies are by the Bread and Wine; the spiritual Benefits are conferred, and enjoyed in a sort of analogy, likeness, and proportion to the bodily Advantages that usually flow from the Use of the outward Signs.

Qu. What is required of them that come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former Sins; stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful remembrance of his Death, and be in charity with all Men.

Qu. What then is to be the endeavour of those who are desirous of partaking this Sacrament in a worthy Manner?

Ans. To qualify themselves by a preparatory Examination, and calling themselves to Account, and approving their own Integrity.

Qu. What Particulars are they to examine themselves in?

Ans. First, Their Repentance of their Sins past, by reflecting upon the number, heinousness, and aggravations of them, and conceiving a true Sorrow for them, and an hearty Abhorrence of them, in conformity to the Advice of the Prophet,

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phet, in the Name and Person of God ; *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, Isa. i. 16.* After Job's Example, *abhorring themselves, and repenting in dust and ashes, Job xlii. 6.*

Secondly, Their Resolution, in regard to their future Behaviour, entirely to abandon and forsake them ; to let the time past suffice them to have walked in the Lusts of the Flesh, and to have had their Conversation amongst those that were alienated from God ; and now to walk in newness of Life ; and to apply themselves diligently to the Practice of Godliness and Honesty, and to *perfect holiness in the fear of God.*

Thirdly, Their Faith, that it be firm and lively ; that they depend upon God's Mercy in Christ, and assuredly trust in the reconciliation he hath made by his Blood, a representation whereof is made in this Sacrament ; *Examine your selves whether ye be in the faith, prove your own selves, 2 Cor. xiii. 5.*

Fourthly, Their inward Disposition of Mind and Affection towards their Lord and Saviour ; that their Hearts may be enflamed with Love towards him ; and that they may retain a constant and grateful Sense of his offering himself a Sacrifice to the divine Justice, on their account.

Lastly, Their Inclination, with respect to their Brethren ; whether they abound in Good-will, Kindness, Tenderneſs, and Christian Charity ;
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that they may put away all Wrath, Hatred, and Malice ; *Forbearing, and forgiving one another, if any man have a quarrel against any, even as Christ forgave them, Col. iii. 13.*

Qu. If they find themselves deficient in any of these Particulars, what Methods are they to take ?

Ans. They are to labour with all their might to supply what they perceive to be still wanting ; and by Diligence and Industry to improve those virtuous Habits and Graces by which we may be accepted as worthy Guests at that heavenly Feast.

Qu. Is such an Examination recommended to us in Scripture ?

Ans. St. PAUL gives us this Rule, *Let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 28.*

Qu. Is it not very dangerous to neglect such Preparation, and to approach the holy Table irreverently, and without due Care and Precaution ?

Ans. Yes ; *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. And again, He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. xi. 27, 29. To appear at the holy Communion in a serious sense of our relation to Christ, as his disciples, and to eat bread and drink wine*

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wine in remembrance of him, and of his blood shed in testimony of the truth of all that he had declared as the will and covenant of God; is not all that is required: we are to present our selves before God, in humble Prayers for Pardon and Mercy, on the Terms of that Covenant, which was ratified by Christ's Death: we are to dedicate our selves in the most solemn manner to his Service, and to bind our selves to the *obedience of Faith*, by renewing our *baptismal Vow*: we are thankfully to receive the Symbols of his *Body and Blood*, as *Pledges* of Favour, and *Means* of conveying to us the gracious Assistance of the Holy Spirit of God; and consequently, ought to purify our Souls, to the utmost of our Power, for the reception of these Blessings. We cannot well be supposed capable even of a *serious and religious sense* of our relation to Christ as his disciples, unless we take some pains previously to examine into our past Conduct with regard to the Duties incumbent on us from such a Relation. A proper frame of Mind, and a Temper and Affections answerable thereto, are not likely to be acquired in an instant, or by a bare attention at the time of Receiving. It is impossible indeed precisely to ascertain what measure of Preparation will be *absolutely necessary*. A good Life, and an *habitual Piety* are the best *Qualifications* for this *divine Ordinance*; and as to other Circumstances, of Time proper to be set apart for that purpose, and

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Exercises of penitential Humiliation and Devotion; these are left to each Man's Choice and Discretion; who must judge for himself, according to his Capacity, and the Condition of Life, in which he is placed; and who is to exert himself, as far as he can, with uprightness and impartiality, lest he should *deceive his own Heart*.

Qu. Is the dread of Receiving unworthily, a sufficient Excuse for abstaining from the holy Sacrament, and not receiving at all?

Ans. No; they who absent themselves are as unworthy of God's Love and Favour, and as liable to Condemnation and Punishment, as they who frequent it without *discerning the Lord's body*: Since it is a Duty strictly enjoined and required; and the despising so kind and earnest an Invitation, in those that are *called*, encreases their Unworthiness and Guilt.

Qu. Can any one be esteemed a worthy Communicant?

Ans. No one can absolutely, and in all respects be so esteemed: but then there is a wide difference between those who *eat and drink unworthily*; who do not perform this Act upon religious Principles and Motives; who are not possessed with a Spirit of Piety and Devotion, of Reverence and Godly Fear; and those, who notwithstanding the sincerity of their Intentions, and their zealous Endeavours, fall many degrees short of Perfection. We cannot but acknowledge, after

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ter all our Pains and Labour, and Precaution, that we are *unprofitable servants*, and not worthy to gather up the *crumbs* that fall from his table. But yet if we *draw nigh* in an *honest and good heart*, and in *full assurance of faith*, we shall be kindly received, and made Partakers of the *spiritual Blessings* here dispensed; which will fill us with Peace and Joy in the present Life, and will be crowned with eternal Rewards in the World to come. *Amen.*



F I N I S.

